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Abhandlungen  
für die  
**Kunde des Morgenlandes**

herausgegeben von der  
**Deutschen Morgenländischen Gesellschaft**

unter der verantwortlichen Redaction  
des Prof. Dr. Otto Loth.

**VII. Band.**

Nö. 1.

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The  
**Kalpasûtra of Bhadrabâhu**  
edited  
with an Introduction, Notes  
and  
a Prâkrit-Sanskrit Glossary  
by  
**Hermann Jacobi.**

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**Leipzig 1879**  
in Commission bei F. A. Brockhaus.

**Inliegend das Titelblatt zum VI. Band.**



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THIS EDITION OF THE KALPASŪTRA

IS INSCRIBED TO

GEORG BÜHLER C. I. E.

EDUCATIONAL DEPARTMENT OF BOMBAY ETC. ETC.

AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

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## Preface.

Though Professor A. Weber's excellent treatise: "Ueber ein Fragment der Bhagavati" which contains a rather large specimen of the original text based on a single Manuscript, appeared more than ten years ago, this edition of the Kalpasûtra is the first attempt to critically edit a complete Jaina work. Hence I hope that due allowance will be made for the difficulty of my task, when it will be found that I have but imperfectly reached the end aimed at.

The Introduction contains besides the information on the Kalpasûtra a discussion of the general questions connected with Jainism. In that part of my work I have refrained from largely entering on a criticism of the opinions of former scholars because they were derived from scant and insufficient materials — and not because I was wanting in respect due to my predecessors. — The Notes contain chiefly extracts from the Commentaries, and though they may occasionally furnish not all the information required, still they give all that is offered by native writers for the elucidation of the text. For easier passages the Glossary which contains the Samskrit translation of the Prâkrit words adopted by the commentators, will be sufficient.

Dr. Bühler advised to write my Introduction and Notes in English in order to make my book at once accessible to Indian readers. It seems to me that the Hindu scholars who are willing to take into account the researches of their European colleagues, deserve some consideration, and that it also is the interest of the

latter to use, if possible, that language which at present is the *lingua franca* of India. I am aware that in electing to write in English, I have not escaped the lot of those who in a foreign country write in a foreign language. But I trust that in spite of my mistakes my meaning will be intelligible.

My thanks are due to Dr. Bühler for the assistance he has given me, as well as to the lamented Dr. Paul Goldschmidt and to Dr. Eduard Müller, who both, one after the other, abandoned in my favour their undertaking to edit the Kalpasûtra. Finally I have to acknowledge with best thanks the liberality and readiness with which Dr. R. Rost, Librarian of the India Office Library, K. M. Chatfield Esq., Director of Public Instruction, Bombay, and Professor Lepsius, Chief Librarian of the Royal Library at Berlin, have complied with my applications for the loan of Manuscripts.

**Münster, Westphalia**

20<sup>th</sup> November 1878.

**Hermann Jacobi.**

# Introduction.

Before entering upon an inquiry about the date of Mahāvīra's Nirvāṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahāvīra to have been the teacher of Gautama-Buddha because one of Mahāvīra's disciples, Indrabhūti, is often called Gotamasvāmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Çatruṅjayamāhātmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhūti was a Brāhmaṇa, and not a Kṣattriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhūti had forsaken the religion of Vardhamāna in order to found a rival sect, the Jaina sūtras, which have been composed some time after the Nirvāṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahāvīra<sup>1</sup>). For the sūtras plainly state that Jamālī, the sister's son of Mahāvīra, caused the first schism, and the Bhagavati (*saya* 17) sneers at another disciple of Mahāvīra, Gosāle Makkhaliputte — who, by the by, is evidently identical with the Mampkhali-Gosālo mentioned in the Pāli sūtras as one of the "six heretical teachers' and opponents of Buddha.

Prof. H. Wilson, in his essay on the Religious sects of the Hindus, starts a theory entirely opposed to that of Colebrooke.

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1) There is a legend about Indrabhūti which shows how much he was attached to his teacher. At the time of Mahāvīra's death he was absent. On his return, hearing of his beloved teacher's sudden decease, he was overcome with grief. He then became aware that the last remaining bond which tied him to the saṃsāra, was the feeling of love he still entertained for his teacher. Therefore he cut asunder that bond, and thus, *chinnapiyabandhane*, he reached the state of a *kevalin*. He died a month after Mahāvīra's Nirvāṇa.

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sûtras represent Mahāvira not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kûṇika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *bîruda* of Bimbisâra; and his son Kûṇika, also called Bibbhisâraputte <sup>1)</sup>, is evidently identical with Bimbisâra's son. Ajâtaçatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kûṇika's son Udâyin who, according to Jaina tradition, founded Pâtaliputra, will be readily identified with Udayibhaddako, son of Ajâtaçatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisâra and Ajâtaçatru, recur, hidden under other names (Çreṇika and Kûṇika), in the Jaina *aṅgas* as those of Mahāvira. This holds good even of minor personages, such as Gosâla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisâra: Bibbhisâra), and the Licchavi kings (the Lecchaî of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çâkyasiṃha and Vardhamâna have the same epithets, Buddha, Jina, and Mahāvira, and the wife of either was named Yaçodâ. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamâna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahāvira was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism does face, by the theory of the syâdvâda, which possesses some resemblance to, but not the depth of, the Heraclitic *ῥεῖ τὰ πάντα*. Mahāvira shares the common belief in the existence of a permanent soul

1) *e. g.* in the Anupapâtikasûtra. Hemacandra gives the form Bambhasâra. Petersburg Dictionary s. v.



and the efficacy of religious penances, two doctrines which are opposed by the Bauddhas. His ethics went scarcely beyond rules for monks, as the ethics of most religious sects of the Hindus do. In short, Mahâvîra was rather of the ordinary cast of religious men in India: he may be allowed a talent for religious matters, but he possessed not the genius Buddha undoubtedly had. Buddha followed up his philosophical ideas to the very brink of Nihilism, striving throughout for clearness in argumentation rather than for ingeniousness in scholastic distinctions. Therefore, his philosophy forms a system based on a few fundamental ideas, whilst that of Mahâvîra scarcely forms a system, but is merely a sum of opinions (*paññattis*) on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides his consistency in speculation, there is another still more obvious mark of superiority in Buddha, viz. his deep moral sense and his compassionate feeling for the miseries of men which he vented in so many admirable aphorisms and apologues. It is the ethical element that gives to the Buddhist writings their superiority over those of the Jainas. Mahâvîra treated, as I have stated, ethics as corollary and subordinate to his metaphysics, with which he was chiefly concerned. This outline of Buddha's and Mahâvîra's teaching leads to the belief that they were two distinct persons. The differences between the doctrines of the one and those of the other are also very considerable, and even the technical terms in which their fundamental ideas are conveyed, do not agree. Finding thus the difficulties multiply, if we try to identify Mahâvîra and Buddha, we feel inclined to give credence to the traditions of the Bauddhas and Jainas that Buddha and Mahâvîra were two distinct personages, but contemporaries. On that supposition, the general resemblance between the two sects will at once appear natural. For two founders of religious sects, living at the same time and in the same country, had of course to draw on the same stock of general ideas, philosophical and ethical, which were common to the whole generation. And that generation seems to have had a tendency to oppose Brahminical orthodoxy. For if we read the account of the doctrines of the six heretical teachers at the time of Buddha, given in the *Sâmaññaphalasutta* of the Bauddhas, we find that they were all, more or less, reformers, and that Buddha differed from them only by the superiority of his genius. Therefore it is not against reason and probability that another reformer of Buddha's time succeeded likewise in founding an independent sect. Before I bring forward such arguments as are, in my opinion, sufficient to establish that theory as an historical truth, we must meet two counter-arguments which have been adduced by the defenders of the priority of Buddhism. First, it has been believed, on the authority of Hamilton Buchanan, if I am not mistaken, that the Jainas acknowledge the system of caste, and on

that belief the following theory of the origin of Jainism was based. The Bauddhas being persecuted by the Brahmins adopted the system of caste by way of accommodation to their fanatical rivals, who would have entirely suppressed heterodoxy, but for that concession. Thus, it was imagined, declining Buddhism changed into Jainism. I will not discuss the theory, but I deny the fact. The Jaina community is only divided into *yatis* and *grâvakas*, and if in any part of India the Jainas practically recognise the distinctions of caste, it is just the same with the Christians and Mahomedans of Southern India, and even with the Bauddhas of Ceylon. This has nothing to do with the religion, it is only the adoption of social distinctions, which are rooted too deeply in the mind of the Indian nation as to be abolished by the word of a religious reformer. The Buddhist writings speak frequently of Brâhmaṇas, but nobody would for that reason accuse the Bauddhas of an adoption of the religious system of cast. Secondly, it has been considered as a proof of the priority of Buddhism that Pâli is a more archaic language than the Prâkrit of the Jainas. The fact is true, but it proves nothing. For I shall show in the sequel that the form of the Jaina sûtras as we have them now, was fixed only one thousand years after Mahâvîra's death. It is but reasonable that during the preceding millennium the language of the sûtras underwent great alterations in consequence of the natural tendency of those who handed down the sûtras by oral tradition or writing, to substitute current idioms for antiquated forms; just as the works of German authors of the middle ages were transcribed into the dialect of the scribe's country and time. In one instance, however, a trace of the original language is left, sufficient to show that it differed from the written language in one of its most characteristic features. Words like *agaṇî*, *âcariya*, *suhuma* etc. as they are written in the sûtras, must according to the evidence of the metres, have been pronounced: *agnî âcarya suhma* etc. But the authors of the sûtras could not have spoken thus, if their language had followed the phonetic rules common to all Prâkrits, to which the written language of the sûtras avowedly belongs. For a fuller discussion of the point in question I refer the reader to the "*Zeitschrift für vergleichende Sprachforschung*" v. XXIII, p. 594 sqq. The few facts quoted above will suffice to show that the form of the language cannot be adduced as an argument against the antiquity of the Jaina literature; it is even less valid as a proof against the antiquity of Jainism. Finally, we know that a part of the Jaina literature, the fourteen pûrvas, has been lost, but we know not in what language the pûrvas were composed.

We have seen that the holy books of the Jainas point to the age of Bimbisâra and Ajâtaçatru as the time of Mahâvîra's life. It will now be necessary to trace the Jaina sect back, if possible, to that early period. The most general term for Jaina monks in

the sūtras is *Niggan̐tha*, and for the nuns *Niggan̐thî*; Varāhamihira and Hemacandra call them *Nirgranthas*, whilst other writers substitute synonyms such as *Vivasana*, *Muktāmbara* etc. (Petersburgh Dictionary s. vv. Çamkara and Ânandagiri to Vedānta Darçana II, 2, 33.) It should be noticed that the older word *Arhata* and the more modern one *Jaina* apply as well to the lay community as to the monks. The name *nirgrantha* for religious men different from the *Çramanas* of the Bauddhas occurs under the form *Nigan̐tha* in the Açoka inscriptions (Lassen. Ind. Alt. vol. II, p. 468., 2nd ed.), and has already been identified by Dr. Bühler (Three new edicts of Açoka p. 6) with the Jaina *Nirgranthas*. The Piṭakas of the Bauddhas often mention the *Nigan̐thas* as opponents of Buddha and his followers (see Childers. Pāli Dictionary s. v. *nigan̐tha*). These facts prove that, as far as the Buddhist writings reach, the Jainas and Bauddhas were rivals; and the early existence of this rivalry may perhaps be inferred from some of their ancient historical legends. Thus, whilst the Bauddhas expressly state that Ajātaçatru killed his father, and that he was of a cruel and wicked disposition previous to his conversion to the true faith, the Jainas try to white-wash Kūṇika, whom we have already identified with Ajātaçatru, from the stain of intentional parricide. For the Nirayāvalisūtra tells a long story how Kūṇika fancied himself unjustly treated by his father, and for that reason put his father into prison. But his mother told him that his father had always been kind to him, and that by no deeds of his he had merited such a treatment at the hand of his son. Kūṇika, being convinced by his mother, took up an axe to cut asunder his father's fetters. On seeing his son approach with an axe in his hand, Çrenika believed that he was to be killed. To save his family from such a crime, he committed suicide. Kūṇika of course was very much afflicted when he found his father dead etc. etc. This story, told with an amusing *naïveté*, shows that the Jainas had reason to speak with less candour of their patron's sins than the Bauddhas; and that reason probably was, that the monarch had received the Jainas into his favour long before he extended it to the Bauddhas.

In the same manner, an early date for the distinct personality of Mahāvīra, who may either be considered as the founder of the sect, or as a reformer of an already existing creed, which latter view of the matter I am inclined to adopt, can be established. First, an inscription found in the Kankali mound at Mathurā by General Cunningham, begins with a salutation to the Arhat Mahāvīra Devanāsa. (Archeol. Survey of India vol. III, p. 35., Ed. Thomas. Jainism or the early creed of Açoka p. 82.) As the inscription is appended to a "Naked standing figure", it is apparent that Mahāvīra is intended for Vardhamāna, and not for Buddha. The inscription is dated *sanvatsare* 98, and though it has not yet been

settled to what Era the dates of the inscriptions found at Mathurâ refer, the occurrence of Huvishka's and Kanishka's names proves that they belong to the beginning of our era. Secondly, in Buddhist writings the founder of the Jaina faith is mentioned, though not under one of his common names, but as Niganthanâtha or Nigantha Nâtaputta. Nigantha we know already as a term for Jaina monks. Nâtaputta I identify with Nâyaputta, a *biruda* of Mahâvîra, used in the Kalpasûtra and the Uttarâdhyayanâsûtra. The Buddhist books of Nepal call Niganthanâtha the son of Djñâti (Burnouf. Lotus de la bonne loi p. 450) and the Jinas call him Jñâtaputra (see Petersburg Dictionary s. v. jñâtaputra), cf. also the following çloka from Hemacandra's *Parîçishta-parvan* I, 3.

Kalyânapâdapârâmaṃ çrutagaṅgâhimâcalam |

viçvâmbhojaraviṃ devaṃ vande çrî-Jñâtanandanam ||

That name is given to Mahâvîra because of his father's being a *jñâtakshatriya* cf. Kalpasûtra § 110. — Nigantha Nâtaputta is, in the *Sâmaññaphalasutta*, called an *Agnivaicyâyana*. That must be a mistake of the Bauddha tradition, for Mahâvîra was a Gautama. But we can account for this mistake by supposing that the Bauddhas confounded the founder of the sect with his chief disciple Sudharman, who is so very often mentioned in the sûtras as the propounder of Mahâvîra's doctrines to Jambusvâmin, and who was an *Agnivaicyâyana*. Unfortunately the passage of the *Sâmaññaphalasutta* which gives the doctrines of Nigantha Nâtaputta, is not explicit and clear; but the conjectural translation of it, I may state, contains nothing to preclude the identification of Nigantha Nâtaputta with Mahâvîra. That is born out to full evidence by a legend which first led Dr. Bühler to identify the Niganthanâtha with Mahâvîra. It is told in the *Âtmavâtâra* (Hardy. Manual of Buddhism p. 271), the *Vaicyantara*, and other Buddhist books, that the Niganthanâtha died in Pâvâ, after having had a dispute with his former disciple Upâli, who had embraced the doctrines of Buddha. As the death of Mahâvîra did take place in Pâvâ (Kalpasûtra § 122), and as the Jaina monks were called Niganthas, it is beyond doubt that by Niganthanâtha the same person as Mahâvîra is intended.

The result of the preceding inquiry, that Buddha and Mahâvîra were two distinct persons but contemporaries, furnishes us with a clue to the Jaina chronology. It is obvious that the *Nirvâṇas* of both teachers can be separated by a few years only. Therefore the *Nirvâṇa* of Mahâvîra must fall somewhere within 490 and 460 B.C., because the adjusted date of Buddha's *Nirvâṇa*, 477 B.C., has, since the discovery of the three new edicts of Açoka by General Cunningham, and their historical and philological interpretation by Dr. Bühler, been proved to be correct between very narrow limits.

The traditional date of Mahâvîra's *Nirvâṇa* is 470 years before Vikrama according to the *Çvetâmbaras*, and 605 according to the *Digambaras*. The interval of 135 years between the dates of the



Nirvâṇa as recorded by the two sects, being equal to that between the Saṃvat and Çaka Eras, makes it probable that the Vikrama of the Dīgambaras is intended for Çalivâhana, who is always confounded with the older Vikrama. That the Çvetâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's Era is embodied in many books of the Çvetâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's Vicâraçreṇi, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler, who has first published them (Indian Antiquary II. 362).

jaṃ rayaniṃ kâlagao  
 arihâ tithaṃkaro Mahāvira |  
 taṃ rayaniṃ Avanti-vai  
 ahiṣitto Pâlagô râyâ || 1 ||  
 saṭṭhi Pâлага-ṛaṇṇo  
 paṇavaṇṇa-sayaṇ tu hoi Naṃdâṇa |  
 aṭṭha-sayaṇ Muriyâṇaṃ  
 tisaṇ cia Pûsamittassa || 2 ||  
 Balamitta-Bhânumittâ  
 saṭṭhi varisâṇi catta Nahavahare |  
 taha Gaddabhilla-rajjani  
 terasa varisâ Sagassa cau || 3 ||

1. Pâlaka, the Lord of Avanti, was anointed in that night in which the Arhat and Tirthaṃkara Mahāvira entered Nirvâṇa.

2. Sixty are (the years) of king Pâlaka, but one hundred and fifty five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta [Pushyamitra].

3. Sixty (years) ruled Balamitra and Bhânumitra, forty Nabho-vâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Çaka.

"These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology".

The sum of years elapsed between the commencement of the Era of Vikrama and the reign of the Mauryas as stated in the verses just quoted, is  $255 = 4 + 13 + 40 + 60 + 30 + 108$ . By adding 57, the number of years expired between the commencements of the Saṃvat and the Christian Eras, we arrive at 312 B.C. as the date of Candragupta's abhisheka. The near coincidence of this date with the date derived from Greek sources, proves that the Vikrama of the third verse is intended for the founder of the Saṃvat era (57 B.C.), and not for the founder of the Çaka Era (78 A.D.), because on the latter premiss Candragupta's abhisheka

would date 177 B.C.<sup>1)</sup> The reigns of Pālaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Candragupta and the Nirvâṇa; adding 215 to 312 B.C., we arrive at 527 B.C. as the epoch of Mahāvīra's Nirvâṇa, differing by sixteen years from the Nirvâṇa of Buddha, according to the chronology of Ceylon. or 543 B.C.

There is also a different statement of the interval between the Nirvâṇa and Candragupta's coronation. For Hemacandra says in the *Pariṣiṣṭaparvan* VIII, 341

evaṃ ca ṣṛī Mahāvīre mukte varshaçate gate |  
pañcapañcāçadadhike Candragupto 'bhavan nṛipaḥ ||

"And thus 155 years after the liberation of Mahāvīra, Candragupta became king".

Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvīra would fall 467 B.C.

The gâthâs assign just as many years to the reign of the Nandas. as Hemacandra allots to the whole interval between Candragupta and the Nirvâṇa. Hence it would appear that he has taken no account of the 60 years of Pālaka's reign. It is difficult to believe that Hemacandra should have made such a gross blunder. I, therefore, think it more probable that the tradition he followed, differed from that incorporated in the chronological gâthâs, which latter deserves, in my opinion, less credit. Not only is the number of years (155) allotted in the gâthâs to the reign of the Nandas unduly great, but also the introduction of Pālaka, lord of Avanti, in the chronology of the Mâgadha kings looks very suspicious. Neither the Bauddhas nor the Brahmins mention a prince of that name. There is a Pālaka amongst the kings of Magadha, but he belongs to the Pradyota line which preceded the Çaiçunâgas, princes of which dynasty were the contemporaries of Mahāvīra. There is another Pālaka mentioned in the *Mṛicchakaṭikâ*, who was king of Ujjayinī or Avanti, and is said to have been dethroned by Âryaka. This Pālaka is perhaps the same as the Pālaka, mentioned, in the *Kathâsaritsâgara*, as brother-in-law of Udayana, the fabulous king of Vatsa. That king was, perhaps, mistaken for Udâyin, son of Kûṇika, and thus Pālaka, king of Avanti, came, perhaps, to be mistaken for the Pradyota of the same name, and was then made the contemporary of Mahāvīra. However this may have been, Pālaka had, most

1) I call attention to the fact that this date of Candragupta's abhisheka coincides with the beginning of the Seleucidan Era. Mr. Ed. Thomas (*Records of the Gupta Dynasty in India* p. 17, 18) believes that the Seleucidan Era maintained for a long time its ground in Upper India and exerted much influence upon the chronological records of the succeeding dynasties. If the correctness of Mr. Thomas' theory could be demonstrated by direct proof, it would be easy to account for the rather puzzling fact that the Jaina date of Candragupta's abhisheka comes so near the truth.

probably, no place in the original chronology of the Jainas. He is, I am inclined to believe, a mere chronological fiction of the Jainas introduced into their history in order to make it better agree with the Buddhist chronology of Ceylon. For the discrepancy of sixty years between the traditional date of Mahāvīra's Nirvāṇa and the one inferred from Hemacandra's statement, reminds us too strongly of a similar discrepancy of 66 years incorporated in the chronology of the Bauddhas, to think of an independent origin of both. We know that the Jainas were once numerous and powerful amongst the Tamulians. For a strong influence of Jainism can be traced in the early Tamil literature as noticed by Graul and Caldwell<sup>1</sup>). It was perhaps then and there, that the Jainas, living on the continent opposite to Ceylon, were influenced by the Bauddhas, and altered their own chronology after the model of that of the rival sect. But this is, of course, a mere conjecture, and I will not lessen its value by urging it too far. To return to our discussion of the date of the Nirvāṇa, it is obvious that the year 467 B.C. which we inferred from Hemacandra's record, can not be far wrong, because it agrees so very well with the adjusted date of Buddha's Nirvāṇa 477 B.C., a synchronism which by our previous research has been established as necessary.

The greater value of the adjusted date of the Nirvāṇa as compared with the traditional one can, moreover, be established by collateral proofs adduced from Jaina history. For the *Āvaṣṭakasūtra*, one of the āgamas or sacred books of the Jainas, gives, in the chapter called *uvaghāya nijjuttī*, details of the six *nihnava*s or schisms; they are repeated at greater length in the *Ṭika* of the *Uttarādhyayana* by *Devendraganin* sam 1179 (*navakarahara*)<sup>2</sup>). The third *nihnava*, the *avyaktamatam*, was, according to both authorities, originated 214 A.V. by the disciples of *Āshāḍha*. The Mauryaking of *Rājagṛiha*, *Balabhadra*, (*Muriya Balabhadda* A.S., *Moriyavamsapasāno* U.T.) brought the heretics back to the right faith. If the *gāthās* were right in dating the Maurya dynasty from 215 A.V., a branch of that family could hardly have reigned at *Rājagṛiha* 214 A.V. But there is no improbability in the statement if we accept Hemacandra's date according to which the Maurya dynasty begins 155 years after the Nirvāṇa; this involves, of course, the correctness of the adjusted date of the Nirvāṇa. To the same result we are led by the following consideration. *Mahāgiri* and *Suhasin* were, according to all *Therāvalis*, disciples of *Sthūlabhadra*, who is unanimously said by all writers to have

1) See Caldwell, compar. Gram. of Dravidian languages intr. p. 129 note.

2) This *Ṭikā* has been extracted from the *vṛitti* of *Āntyācārya*. The explanation of the text is his own work; the numerous legends told in his commentary are verbally copied from that of *Āntyācārya*.

died 215 A.V. After the demise of Mahâgiri, which event is placed by Merutuṅga 245 years after the Nirvâṇa, Suhastin became *yugapradhâna*. He won over Samprati, grandson and successor of Aṣoka, to the Jaina creed. As Aṣoka died 94 years after Candragupta's abhisheka (256 A.B.—162), Samprati's reign would date from 309 A.V. (215 + 94) according to the chronological gâthâs, or from 249 A.V. (155 + 94) according to Hemacandra's account. The latter date is the only one possible, because Samprati and Suhastin (245) were contemporaries, and as it is based on the same record, from which we deduced the adjusted date of the Nirvâṇa, it is valid as an auxiliary proof for the correctness of the latter<sup>1</sup>).

I shall now pass to the statement of the Jainas regarding Bhadrabâhu, the reputed author of the Kalpasûtra. The few facts known of that Thera are mixed up with a good deal of what is clearly legendary; but it is impossible to separate throughout truth from fiction. Nevertheless, we must try to find out the historical basis in the legends of Bhadrabâhu. For this purpose, a chronological arrangement of the authorities consulted will be indispensable. I divide them into three classes. The first of them contains 1) the two Therâvalis embodied in the Kalpasûtra, and that placed at the head of the Âvaçyaka and Nandî Sûtras; 2) the Rishimanḍalasûtra by Dharmaghosha. These works are later than 980 A.V. Many centuries younger than the works just mentioned is the

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1) Having concluded our chronological investigation, I must add a few words about the attempts made by former writers to fix the initial date of the Jainas. The want of sufficient information which proved fatal to them in the attempt to form a correct idea of the origin of Jainism, was, of course, a still greater obstacle in chronological researches. Prof. Weber combining the legendary traditions that the Kalpasûtra was read to a king Dhruvasena 980 A.V., and that a Çilāditya reigned 947 A.V., assigned the year 349 B.C. to the death of Mahāvira. Even if the dates which form the basis of Prof. Weber's calculation were correct — which however is open to grave doubts — we should still be at a loss to ascertain which of the three Dhruvasenas, and which of the six Çilādityas known as yet, are the persons intended in the above mentioned records. Besides this incertitude, the chronology of the Valabhi dynasty on which the calculations of Prof. Weber are based, is as yet an unsolved problem. As Prof. Lassen's arguments in criticising Prof. Weber's result (Ind. Alt. IV. p. 762. sqq.) are founded on the same unsafe ground, we can pass them over without further remarks. The Çatruñjayamâhâtmyam, that "wretched forgery by some yati of the 12th or 14th century" as Dr. Bühler calls it (Three new edicts of Aṣoka, p. 21. note), contains at least the common tradition that Mahāvira died 470 years before Vikrama. But neither Weber nor Lassen could see the importance of this statement, because at the time they wrote, it appeared a settled point that Jainism was of a comparatively modern origin. This prejudice had, of course, to disappear before a more extensive knowledge of the Jaina literature than could be had twenty years ago. Thanks to the endeavours of Dr. Bühler, the whole of the Jaina literature has been made accessible to European scholars, and we are no more obliged to draw our information of Jainism from fragmentary and dubious sources.



Pariṣiṣṭaparvan by Hemacandra. To the third class belong the legends incorporated in the more modern commentaries of the Kalpasūtra, the *vṛtti* of the Ṛishimaṇḍalasūtra by Padmamandiragaṇin (finished sam 1513 at Jesulmer), and similar works.

According to the Therāvalis, Bhadrabāhu was the sixth Thera (or *Sthavira* in Saṁskṛit) after Mahāvīra. The name of his Gotra is Prācina, which means, probably, only "an old gotra", because a gotra of that name does not occur elsewhere in Indian books. Bhadrabāhu was the disciple of Yaçobhadra, and had, as stated in the more detailed Therāvali of the Kalpasūtra, four disciples, Godāsa, Agnidatta, Janadatta and Somadatta, the first of whom founded the Godāsagaṇa.

In the Ṛishimaṇḍalasūtra only one verse (167) is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:

dasa-kappa-vvavahārā  
nījjūḍhā jeṇa navama-puvvāo |  
vaṇḍāmi Bhaddabāhuṃ  
tam apacchima-sayala-suya-nāṇi ||

"I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and the vyavahāra from to the ninth pūrva." *Apacchima* might be translated: "not the last", but as it has usually the sense of "the very last", I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the *ṛutakevalins*, Sthūlabhadra being the last who knew all the fourteen pūrvas. Sthūlabhadra's successors down to Vajra possessed only ten pūrvas, and are for that reason called *daçapūrvins*. After Vajra the knowledge of the pūrvas was entirely lost, see Hemacandra's Abhidhānacintāmani 33, 34. The same author relates in the ninth sarga of the Pariṣiṣṭaparvan, how it happened that the last four pūrvas became extinct with Sthūlabhadra. The saṅgha of Pāṭali-putra, having collected the 11 aṅgas, sent, in order to procure the twelfth, the dṛiṣṭivāda, Sthūlabhadra and 499 other sādhus to Bhadrabāhu, who was then staying in Nepal. In consequence of his having undertaken the mahāprāṇavrata, he could teach his pupils at such a slow rate only, that after some time all were wearied and fell away, except Sthūlabhadra. He learned from the mouth of Bhadrabāhu ten pūrvas in as many years. Then Bhadrabāhu found fault with him, and refused to teach him the rest of the pūrvas. But on Sthūlabhadra's entreaty, he continued his teaching on the condition that he should teach nobody else the last four pūrvas. Dharmaghosha's words can be reconciled to this legend on the supposition that he regarded Sthūlabhadra's knowledge as imperfect, because he could not impart the whole of it to others. Therefore, Bhadrabāhu's knowledge was superior, and he could be called *apacchima-sayala-suya-nāṇi*. But this inter-

pretation is rather laboured, and I should, therefore, prefer to believe that the older tradition made Bhadrabâhu the last *çrutakevalin*, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages.

By the first half of Dharmagosha's stanza we are informed that Bhadrabâhu extracted the daçakalpas and the Vyavahâra (sûtra) from the ninth pûrva. In the introduction of most commentaries of the Kalpasûtra ten kalpas are spoken of (Stevenson, Kalpasûtra p. 3 sqq.). Therefore, by *Dasakappa* the Kalpasûtra is most probably intended. The Vyavahârasûtra is one of the chedas, a class of the âgamas. (Bühler, Report on Sanscrit MSS. 1872—1873. p. 12.) In the vṛitti of the Rishimaṇḍalasûtra a longer list of Bhadrabâhu's works is given.

Daçâvaikâlikasy' Âcârânga-Sûtrakṛitâṅgayoḥ |  
Uttarâdhyayana-Sûryaprajñaptayoḥ Kalakasya ca ||  
Vyavahâra-Rshibhâshit'-Âvaçyakânâm ivâḥ (?) kramât |  
Daçâçrutâkhyaskandhasya niryuktîr daça so 'tanot ||  
tathâ 'nyâm bhagavânç cakre saṃhitâm Bhâdrabâhavim.

"He composed the ten *niryuktis*, namely the (*niryuktis*) of the Daçâvaikâlika, Âcârânga, Sûtrakṛitâṅga, Uttarâdhyayana, Sûryaprajñapti, Kalaka (?), Vyavahâra. Rishibhâshita, Âvaçyaka, and then (itaḥ kramât) that of the Daçâçrutaskandha; the venerable (Bhadrabâhu) also composed an other saṃhitâ, the Bhâdrabâhavî." Dr. Bühler has already noticed that the Niryuktis of the aṅgas are attributed to Bhadrabâhu (l. c. p. 6.), and he has succeeded in procuring copies of the Âcârâṅganiryukti and the Oghaniryukti. In the sequel it will appear probable that Bhadrabâhu did not compose the Niryukti of, but the Daçâçrutaskandha itself. That work is sometimes mistaken for the Kalpasûtra. Of the Saṃhitâ we shall speak below. Besides these works, the Uvasaggahara-stotra is attributed to Bhadrabâhu in a gâthâ found in the kathânakas of the Kalpasûtra:

uvasaggaharam thuttam  
kâûṇam jeṇa saṅgha-kallâṇam |  
karuṇâ-pareṇa vihiṇam  
sa Bhaddabâhu gurû jayau ||

"Victory to Bhadrabâhusvâmin who by composing the Uvasaggahara-stotra bestowed, out of pity, happiness on the saṅgha".

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabâhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns <sup>1)</sup>.

1) uvasaggaharam Pâsam Pâsam vaimdâmi kamma-ghaṇa-mukkam |  
visalâra-visa-ninnâsam maṅgala-kallâṇa-âvâsam || 1 ||  
visahara-phulîṅga-mamtaṃ kamthe dhârei jo sayâ maṇuo |  
tassa gaha-roga-mâri-duṭṭha-jarâ jantî uvasânam || 2 ||  
citṭhau dûre maṃto tujjha paṇâmo vi bahuphalo hoi |

The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hemacandra down to the most modern scholiast, in the year 170 A.V. Hem. Pariçishṭaparvan IX, 112:

Vîra-mokshâd varsha-çate saptaty-agre gate sati |  
Bhadrabâhur api svâmî yayau svargaṃ samâdhinâ ||

"After hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhusvâmin also reached svarga (siddhi) by profound meditation".

It may be remarked that the dates of the Çrutakevalins only are given; I dare not decide whether they may be relied on.

A legendary story about the rivalry between Bhadrabâhu and Varâhamihira, is told by a great many modern Jaina writers, but not by Hemacandra. It seems to have grown out of the fact that Bhadrabâhu was regarded as the author of two astronomical works, a commentary on the Sûryaprajñapti and the Bhâdrabâhavî Samhitâ, and of the Uvasaggahara stotra, and that Jaina astronomy was scornfully treated by other astronomers (see Siddhântaçiromaṇi III, 10). For these motives will be recognized in the legend which I shall now briefly relate. Bhadrabâhu and Varâhamihira, two brothers living in Pratishṭhâna, had become Jaina monks. Before his death, Yaçobhadra appointed Saṃbhûtivijaya and Bhadrabâhu his successors to the dignity of âcârya. Varâhamihira who had expected for himself that distinction, forsook the Jaina religion, furious with disappointment. By his learning in astronomy, he won a great reputation which he strengthened by spreading a fabricated story. He told the easily deceived people that by his zeal he had propitiated the Sun, who had taken him into his car, and shown him the movements of the celestial bodies. By such means he succeeded in gaining the favour of the king and in ousting the

nara-tiriesu vi jivâ pâvaṃti na dukkha-dohaggaṃ || 3 ||  
Tuha sammatte laddhe ciptâmaṇi-kappapâyav'-abbhahie |  
pâvaṃti avigghenaṃ jivâ âyarâ'-maram thâṇaṃ || 4 ||  
ia saṃthuo mahâyasa bhatti-bbhara-nibbhareṇa hieṇa |  
tâ deva desu bohiṃ bhave bhave Pâsa jîṇacanda || 5 ||

1. „I adore Pârçva, the expeller of evil spirits, Pârçva, who is free from all (or the eight) karmas, who destroys the poison of the poisonous (snakes), the abode of prosperity and happiness.

2. Whatever man knows always by heart (this) charm against snakes and fire (?), for him disaster, disease, pestilence, and decrepit age, will go to destruction.

3. Not to speak of a hymn, a mere obeisance paid to Thee will richly be rewarded: living beings, amongst men and animals do not fall into misfortune and unhappiness.

4. Living beings having attained a correct comprehension of Thee — which surpasses (in value) the Kalpadruma and the philosopher's stone — reach, without obstacle, a station free from decrepitude and death.

5. Thus praised, Glorious one! with a heart full of mighty devotion, Pârçva! mayest thou, o God! therefore, give perfect wisdom in every birth, Moon of the Jînas“!

Jainas from it. At last, Bhadrabâhu came to the help of his correigionists and defeated his brother by his superior knowledge of astronomy. Humiliation and anger caused the death of Varâhamihira, who became an evil spirit (dushtavyantara). As such he brought diseases in the houses of the Jainas, until Bhadrabâhu drove him away by means of the Uvasaggahara stotra. Bhadrabâhu then composed a Samhitâ named after him.

The story just related is apparently of no historical interest, and of modern origin, because Hemacandra does not relate it. It, therefore, need not longer detain us; but the Bhâdrabâhavî Samhitâ calls for further remark. A work of that name has been found by Dr. Bühler (Report on Sanskrit Mss. 1874—1875. p. 20). He informs me that it is of the same character as the other Samhitâs, whereby its comparatively modern origin is proved. It is not cited by Varâhamihira, who names amongst his numerous authorities another Jaina astronomer, Siddhasena<sup>1)</sup> (Kern, Brîhat Samhitâ, preface. p. 29). The Bhâdrabâhavî Samhitâ is, consequently, more modern than Varâhamihira; at any rate, its author can not be the same Bhadrabâhu who composed the Kalpasûtra, because its last redaction, the date of which (980 A.V. = 454 A.D. or 514 A.D.) is mentioned in it, was already earlier than, or at least contemporaneous with, Varâhamihira — not to speak of its composition.

These are the statements of the Jainas about Bhadrabâhu, arranged chronologically. Whatever their historical value may be, they all show that he was unanimously looked upon by the Jainas as one of their oldest and most able authors. His works making part of, and having shared the fate common to, the whole Jaina literature, it will now be incumbent on us to discuss the questions concerning the Jaina literature in general. As its most eminent and sacred part are regarded the 45 Âgamas<sup>2)</sup>. Some of them are attributed to authors, for instance the Daçâvaikâlîka to Çayyambhava, the Daçâçrutaskandha and Vyavahârasûtra to Bhadrabâhu, the Prajñâpanâ to Çyâmârîya; but most of the âgamas

1) Siddhasena is a reputed Jaina author, who is said to have made the arrangement of the Samvat Era for king Vikramâditya. The Kalyânamandira stotra is attributed to him. (Ind. Stud. XIV, 376 sqq.)

2) The following list of the âgamas has been kindly furnished to me by Dr. Bühler. I Añgas: Âcârânga, Sûtrakridânga, Sthânânga, Samavâyânga, Bhagavatî, Jñâtadharmakathâ, Upâsakadaçâ, Antakriddaçâ, Anuttaraupapâtika, Praçnavyâkaraṇa. Vipâkasûtra: II Upân̄gas: Aupapâtika, Râjapraçna, Jivâbhigama, Prajñâpanâ, Jambudvipaprajñapti, Candraprajñapti, Sûryaprajñapti, Nirayâvalî, which includes the following upân̄gas, Kalpâvataṃsa, Pushpika, Pushpacûlîka, and Valmidaçâ. III Prakîrṇakas: Catuṣçaraṇa, Aturapratyâkhyâna, Bhakta, Saṃstâra Tapḍulavaiyâlî, Candâvîja, Devendrastava, Gaṇivîja, Mahâpratyâkhyâna, Virastava. IV Ched̄as: Niçîtha, Mahâniçîtha, Vyavahâra, Daçâçrutaskandha, Brihatkalpa, Pâñcakaḷpa. V Nandisûtra, Anuyogadvâra. VI Mûlasûtras: Uttarâdhyayana, Âvaçyaka, Daçâvaikâlîka, Piṇḍaniryukti.

are said to have proceeded from the mouth of Mahāvīra. This statement is not to be understood as if Mahāvīra had actually composed the *aṅgas*, *upāṅgas*, etc.; but as they record what had been taught by him, he is regarded as their author. For authorship in India depended chiefly on the matter, the words being rather irrelevant, provided the sense be the same. That Mahāvīra was not the author of the Sūtras in our sense of "author", can easily be proved by those works themselves. For many Sūtras commence by relating that they were declared to Jambu by Sudharman. Most probably, the doctrines and words of Mahāvīra were, originally, not arranged into distinct works. But at Bhadrabāhu's time the eleven *aṅgas* existed already, for he explained them in separate works of his own; compare also the legend of Bhadrabāhu and Sthūlabhadra related above, where it is said that the saṅgha of Pāṭaliputra had collected the eleven *aṅgas*. Since that time the Sūtras must have undergone many alterations. That can be proved by the Sthānāṅgasūtra, which classes under *sthāna* 7 the seven *nīnavas* or schisms. They are also mentioned together with some details in the Āvaṇyakasūtra. As the seventh *nīnava* happened in 584 A.V., it follows that even in the sixth or seventh century after Mahāvīra the Sūtras were liable to material additions<sup>1</sup>).

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇi Kṣhamācramaṇa<sup>2</sup>). The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvāṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvāṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandiragaṇi relate that when Devarddhigaṇi saw the Siddhānta i. e. 45 Āgamas on the verge of dying out, he caused it to be written in books by the saṅgha of Valabhī. Formerly, they say, teachers instructed their pupils *pustakānapekṣhayā*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upācārayas*. This *vṛddhasampradāya* does not imply that Devarddhigaṇi was the first who reduced the sacred lore of the Jainas to writing, but it states only that ancient teachers relied

1) More modern works, such as the Tīkā of the Uttarādhyayana, add to these *alpataravisaṃvādināḥ nīnavarāḥ* another *bahutaravisaṃvādī nīnavarāḥ*, that of the Digambaras 605 A.V. The Digambaras say that the "Çvetāmbara utpatti" happened under Guptigupta, who was Thera saṃvat 36—46.

2) With this record agrees very well the fact that the Therāvalī of the Kalpasūtra and of the Rishimaṇḍakasūtra name as the last Thera Devarddhigaṇi, and the Therāvalī of the Āvaṇyaka and Nandi Sūtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therāvalī at the head of the Nandi and Āvaṇyaka Sūtras.



more on their memory than on written books<sup>1)</sup> as was generally the case in India. Devarddhigaṇin, the Buddhaghosha of the Jainas, has most probably arranged the whole of the traditional Jaina Literature, which he gathered in the Âgamas from books and from the mouth of living theologians. He was nearly too late for his task. For in many cases, fragments only of books were left, and he put them together to make up a book as he thought best. Under that supposition only can it be understood, why so many books consist of incoherent parts<sup>2)</sup>. To the editor of the Jaina books their present arrangement is, most probably, due; he divided them into chapters, and introduced the method of counting the granthas (or *çlokas* i. e. 32 aksharas), the number of which, from hundred to hundred, or thousand to thousand, is inserted in the text at nearly the same places in all MSS. Those "milestones" were invented to guard the text against additions, for which purpose, however, they proved insufficient.

Even after Devarddhigaṇin the Jaina books were liable to many alterations. The various readings found in our MSS. are, it must be conceded, neither very important nor very numerous, except those which are caused by different systems of orthography. But it must have been different in a former period. For the commentaries mention a great number of *pâthas* which are not confirmed by our MSS. of the text. I am, therefore, inclined to believe that the text, which was adopted by most commentators of the work, and which is exhibited in the MSS. of the text only, is the recension of the oldest scholiasts. As far as the Kalpasûtra is concerned, I am convinced that such is the fact. The commentaries we have, are, directly or indirectly, based on the old *cûrṇis* or *vrittis* written in Prākṛit, which are now either lost or extant in very few copies only. Those oldest commentators must have found the text in great disorder, for they had to note down numerous *pâthas* many of which are mentioned by the later scholiasts. Some of them remark that they comment on one *pâṭha* only, for instance Devendragāṇin, who wrote a commentary on the Uttarâdhyayana. Others say that for all the *pâṭhas* one should have recourse to the *cûrṇi*, e. g. Jinaprabhamuni, the oldest commentator of the

1) About 30 years earlier, between 410 and 432 A.D., Buddhaghosha caused the Buddhist *piṭakas* and *arthakathās* to be written down in books „for the more lasting stability of faith“. As the redaction of the Buddhist works in Ceylon and that of the Jaina works in Guzerat occurred about the same time, it may be inferred either that the Jainas adopted that measure from the Bauddhas, or that it was in the 5th century that writing was more generally made use of in India for literary purposes.

2) Down to Devarddhigaṇin's time the Jainas must have handed down their sacred knowledge very carelessly indeed. For, eight generations after Mahāvīra, a part of the „old“ works was already forgotten, and less than ten generations later the whole of the *pūrvas* was lost. At least, such is the tradition.

Kalpasûtra whose work I have been able to procure. All that criticism can reasonably hope to achieve at present is, the reconstruction of the text which the first commentators have adopted. The text of Devarddhigaṇin's recension is, probably, beyond our reach.

From the unsettled state of the Jaina literature down to Devarddhigaṇin's times it may be concluded that the language also in which it was handed down, underwent a gradual alteration. The language which Mahāvîra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvîra used Saṃskṛit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Açoka's inscriptions or of the Prākṛit Grammarians. Nevertheless it is called Māgadhi by the Jainas themselves. In a half-stanza quoted by Hemacandra (Prākṛit Grammar IV 287) it is said that "the old sūtra was, exclusively, composed in the language called Ārdha-māgadhi".

porāṇam addhamāgaha-  
bhāsâ-niayaṇi havai suttam ||

Hemacandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi, the peculiarities of which he is going to expound.

Before we proceed in our inquiry about the nature of the sacred language of the Jainas, it must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of the commentators and poets. The latter entirely conforms to the rules which Hemacandra gives in the first part of his Prākṛit Grammar for the Māhârâshṭrî. But the Māhârâshṭrî of Hemacandra is not identical with the Māhârâshṭrî of Hāla, of the Setubandha, and of the dramas. Two of the most conspicuous differences are the use of dental *n* if initial or doubled, and of the *yaçrutî*. The *Jaina Māhârâshṭrî*, as it may be appropriately called, has been accurately described by Hemacandra, as will be evident to every one who reads one of the modern Jaina compositions, e. g. the Kālikâcāryakathâ.<sup>1)</sup>

The language of the older Sūtras, which I shall call *Jaina Prākṛit*, differs from the Jaina Māhârâshṭrî in many points. Thus the Jaina Māhârâshṭrî generally forms the nominative of the masc. in *o* and the locative in *ṇmi*, while the Jaina Prākṛit has *e* and *ṇsi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Saṃskṛit *Çakraḥ*; J. M. *varami*, *molimmi*, *sāhuṇmi*, J. P. *varansi*, *kucchimsi*, *sāhuṇsi*. The indeclinable past participle in J. M. commonly ends in *ūṇam*, *ūṇa* or *uṇ*, while in the older language it ends in *ittā* or *ittā*

1) I hope soon to publish the text of this curious legend, which seems to contain traces of genuine historical tradition.

*nam*, e. g. J. M. *kâûnam*, *nâûnam*, *gaṃtûnam*, *kâûṇa*, *kâum*, etc., J. P. *karittâ jāñittâ*, *gacchittâ* or *karittâ nam*, etc. The Jaina Prākṛit has preserved the aorist, while the Jaina Māhārāshṭrī usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prākṛit many archaic words, forms, and phrases which are discarded in Jaina Māhārāshṭrī.

About the nature of *Jaina Māhārāshṭrī* there can be little doubt, as we have the express statement of Hemacandra. It is, on the whole, the same language as the Māhārāshṭrī of Hāla. The differences can be accounted for by the supposition of a difference in the local origin. I believe that the Jaina Māhārāshṭrī nearest approached the language of Surāshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhī, as related above. It might therefore more appropriately be called Jaina Saurāshṭrī. But as it shares the general character of the Prākṛit commonly called Māhārāshṭrī, and as it is thus called by Hemacandra, I dare not introduce a new name.

The nature of the *Jaina Prākṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Māhārāshṭrī, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Māhārāshṭrī. Hemacandra calls it *ārsham*, the language of the Ṛishis, and treats it together with the Jaina Māhārāshṭrī, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prākṛit, may optionally be followed in the language of the Ṛishis (I, 3). Thereby he shows his belief, that the Jaina Prākṛit more closely resembles the Māhārāshṭrī than any of the other Prākṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prākṛit thoroughly. The only Māgadhism which Hemacandra discovered in Jaina Prākṛit is, the nominative singular in *e* formed from masculine bases in *a*; and I have not been able to discover any other<sup>1)</sup>.

1) Prof. Weber maintains that the changes of *ry rj dy* to *yy*, and of *ksh* to *khh* prove that Jaina Prākṛit is Māgadhī. But the graphical signs which he has interpreted as *yy* and *khh*, viz. **𑀭𑀸** and **𑀓𑀭𑀸**, are the signs for *jj* and *kkh*. They are used in the Jaina Māhārāshṭrī as well as in the Jaina Prākṛit, and as they have decidedly the value of *jj* and *kkh* in the former, they must have the same in the latter. For if Hemacandra had read them differently in the Jaina Prākṛit, he would have stated it as an exception to the rules I, 89 and 90. Again, when he lays down the rules that the Çaurasenī may change *ry* to *yy* (IV, 266), and that Māgadhī substitutes *y* for *j*, *dy*, *y* (IV, 292) and **𑀓𑀭** for *ksh* between vowels (IV, 296), he would certainly have remarked that the *ārsham* had the same peculiarities, if he had read the signs in question in the same manner as Prof. Weber proposes. For the palaeographical explanation of the ignss



In nearly all cases where the Çaurasenî and the Mâgadhi differ from the common Prâkṛit, the Jaina Prâkṛit conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhi) the nominatives and vocatives *bhayavaṃ* and *maghavaṃ* for *bhugavân*, *bhugavan* and *maghavân*, *maghavan*, and the form *tâ* for *tasmât*. These forms occur also in the Jaina Prâkṛit. These instances of coincidence of the Jaina Prâkṛit with other Prâkṛits than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkṛit verses in the old sūtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkṛit poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the *Setubandha*, the *Saptaçataka*, the later Prâkṛit stotras, etc., and that in the older metrical sūtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Samskr̥t<sup>1)</sup>.

As yet we have only traced the gradual development of the language in the sacred writings of the Jainas. But some of its irregularities are of a different kind. They seem to show that the dialect was originally different from that in which the sūtras are written. Thus the *e* of the nominative masculine is, most probably, preserved from the original Mâgadhi, which was, as I have pointed out above, the language of Mahāvîra and his Gaṇadharas. To sum up, the language of the Jaina writings has not

रक (older forms of which are र्क and र्क) and ष, it should be kept in mind, as Dr. Bühler tells me, that the Jainas, in combining their letters, usually place the second letter below, and not behind, the first. The former signs will readily be recognised as gradual simplifications of ष, and in the latter the old form of *j*, ञ, catches the eye. In the text of the *Kalpasūtra*, I have, accordingly, transcribed the groups in question by *kkh* and *jj*.

1) The optional insertion of a vowel, chiefly before *y* and *v*, in the Vedas, was entirely rejected in the later Samskr̥t, while the insertion of the vowel which is optional in the Jaina Prâkṛit, became the rule in the later Prâkṛit, provided the group of consonants was not assimilated.

been fixed before the final rearrangement of the Jaina books. Originally a popular dialect, it was naturally adapted by those who handed down orally the sacred lore, to the dialect current at their time and in their country. As the idiom of Mahârâshṭra seems to have ranked, during the early centuries of our Era, foremost amongst the vernacular dialects of India, because the Grammarians treat it as the standard of all Prâkrîts, and because it possessed a large literature, of which considerable specimens are still extant, it will not be astonishing that the Jainas yielded to its influence, and when reducing their sacred books to writing, shaped their language according to it. Such a change of language, even in written books, is not without a parallel in the history of literature, for I have already adduced above p. 4. a similar change of the German language, due to the copists, in the compositions of the middle ages. The editor of the Jaina scriptures did not choose to adopt the Mâhârâshṭrî with all its peculiarities, but he retained many archaic forms which were, probably, sanctified by long tradition. For an archaic language has always been considered peculiarly fitted for a serious style.

The Jaina Mâhârâshṭrî, being once fixed as a sacred language, continued to be the literary language of the Jainas until it was replaced by Saṃskṛit. All the old commentaries, the *cûṛṇis* and *crîttis*, and a great many independent compositions, were written in Prâkrîṭ. Between 1000 and 1100 A.D., the Jainas adopted Saṃskṛit as their literary language. But the change was neither a sudden, nor a complete one. For Saṃskṛit poems by Jaina authors previous to that period, such as the Bhaktâmara stotra, the Kalyâṇamandira stotra, the Çobhanastutayas, are still extant, and Prâkrîṭ works were composed later than the twelfth century, e. g. the Paryuṣaṇâkalpaniryuktivyâkhyâna by Jinaprabhamuni (saṃvat 1364) and a great many Prâkrîṭ stotras.

Before I leave the present topic, I must call attention to the orthography of the Jaina books. In general, all manuscripts follow the same system, but in the following points they are at variance with each other.

1) The *yaçruti* is used in some manuscripts only after *a* and *â*, in other MSS. also after *i*, *î*; *u*, *û*; *e*, *o*. Hemacandra prescribes, in his Grammar I, 180, the *yaçruti* after *a* and *â*, but in the commentary, he says that it is occasionally seen elsewhere also. His rule is partly confirmed by our MSS. For the *ya* and *yâ* always occur after the *a* and *â*. But many MSS. write the *ya* and *yâ* after all vowels. Both ways of spelling are found in very old and very good MSS. It is, therefore, impossible to decide which is the more correct one. From an etymological point of view, it is more self-consistent that the *yaçruti* should be written after all vowels, because it is the remnant of a lost

consonant <sup>1)</sup>. I have, therefore, retained it in the present edition of the Kalpasûtra.

2) Some MSS. change *e* and *o* before two consonants to *i* and *u*. This is due to the absence of signs for the short *e* and *o* in the Devanâgarî alphabet, whence the following dilemma arose. If *e* or *o* was written, the quantity of the vowel was neglected, for a vowel preceding two consonants is always shortened, and *e* and *o* are signs of long vowels. If, on the contrary, *i* or *u* was written, the quality of the sounds *ě* or *õ* was insufficiently rendered. I have written *e* and *o* when the Sanskrit prototype has the diphthong.

3) Some MSS. write *nn*, while others prefer *ṇṇ* (see Hem. I, 228.). I have usually adopted the spelling of the majority of the best MSS. in each case.

4) Occasionally, initial *ṇ* is written in some MSS., compare Hem. I, 229.

5) Whether a consonant between two vowels should be retained, or be replaced by its substitute, or be dropped, seems to have been left to the choice of the transcriber of the Jaina books.

6) One MS. of the Kalpasûtra (India Office Library 1599.) writes *bb* for *vv*, and *b* for *v* initial in single and compound words, e. g. bibaddhaṇa for vivaddhaṇa, Mahabîra, etc. This peculiarity is probably due to the fact that the MS. was written in Eastern India.

7) The letters उ and उ̣ (*u* and *o*) are frequently interchanged. But this has no reference to the sound, because *u* and *o* are never interchanged when preceded by a consonant, except, of course, in the case under 2). The MSS. A and B of the Kalpasûtra very seldom make mistakes about the signs in question.

The diversity of orthography just described is, perhaps, due to different grammatical schools. I have carefully noted, below the text of my edition, all various readings, except those which fall under heads 6 and 7. But I have, nevertheless, not been able to decide which are the oldest and most authentical spellings. Having examined a good many paper MSS., I am convinced that they will not give us the clue to the correct orthography of Jaina Prâkrit; an examination of the oldest MSS., written on palm leaves, will, perhaps, lead to a more satisfactory result. But I think it more probable that there never was one fixed system of orthography adhered to by all Jaina writers of any time. For other Prâkrits also, e. g. that of the cave inscriptions and the vernacular dialects of modern India, frequently spell the same words in different ways.

1) In the Prâkrit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitikâ* and *pavaṭikâ* = *pravrajitikâ*.

After having given such information about the general questions connected with Jainism and its literature, as I was able to gather, I shall now discuss the Kalpasûtra in particular. That work does not belong to the Âgamas or sacred books of the Jainas. It is even pronounced by the Digambaras to be a forgery (see Indian Antiquary) because it contains the account of Mahāvîra's having entered the womb of Devânandâ before he was placed in that of Triṣalâ, which the Digambaras deny to have been the case. But as the same story is also related in the Âcârâṅga and Âvaçyaka Sûtras, it seems to be very old, and consequently the criticism of the Digambaras falls to the ground. With the Çvetâmbaras the Kalpasûtra is a great authority, and is always read publicly during the varshâvâsa or Pajjusan.

The Kalpasûtra is supposed to be the work of Bhadrabâhu. He is said to have found the materials for it in the ninth pûrva, called Pratyâkhyânpravâda, as we learn from the following passage of its commentary called Kiraṇâvalî.

praṇetâ tâvat sarvâksharasamnipâtavicakshaṇaḥ caturdaçapûrva-vid yugapradhânaḥ çriBhadrabâhusvâmî daçâçrutaskandhasyâ 'shtam-âdhyayanarûpatayâ pratyâkhyânpravâdâbhidhânanavamapûrvât Kalpasûtram idaṃ sûtritavân. "But the author was the yugapradhâna Bhadrabâhusvâmin, who was well versed in the combination of all letters (see note to § 138), and knew the fourteen pûrvas. He composed this Kalpasûtra as the eighth chapter of the Daçâçrutaskandha, by extracting it from the ninth pûrva called Pratyâkhyânpravâda".

The statement of the Kiraṇâvalî, which is repeated by other commentators, that the Kalpasûtra is called Paryuṣaṇâkalpa, and forms the eighth chapter of the Daçâçrutaskandha, is erroneous and has been caused by a wrong interpretation of the last words of the Kalpasûtra itself. Rightly understood, they prove that it applies only to the last part, the Sâmacârîs, or rules for yatis. For at the end of the Kalpasûtra it is said that Mahāvîra "thus pronounced, thus enunciated, thus declared, thus explained the (eighth) chapter called Paryuṣaṇâkalpa". These words can only have reference to the Sâmacârîs, because the Jinacaritra and the Sthavîrâvalî cannot be expected to have been related by Mahāvîra. For the former mentions events which happened after his death, and the second part exclusively refers to the history of Jainism after Mahāvîra. Besides, those parts have no relation to the Paryuṣaṇâ or varshâvâsa. They have, therefore, no claim to the title Paryuṣaṇâkalpa, and cannot, consequently, be regarded as having, originally, made part of the eighth chapter of the Daçâçrutaskandha. The natural consequence of the preceding deduction is, that the Sâmacârîs only, being comprised by the name Paryuṣaṇâkalpa, and forming the eighth chapter of the Daçâçrutaskandha, can be looked upon as the work of Bhadrabâhu. It is self-evident



that the Sthavirāvalī, which extends to many generations beyond Bhadrabāhu, was not composed by him. Nor is the Sthavirāvalī the work of one author only. For the saṃkshiptavācanā and the vistaravācanā of the Sthavirāvalī, i. e. the short, and the more detailed list of Theras, must, originally, have been independent from each other, because of their stylistic and material differences. At the end of these Sthavirāvalīs, which, originally, I presume included the last Daṣakevalin, Vajra and his pupils, only, a number of gāthās are added which give the names of the Theras from Phalgumitra down to Devarddhigaṇin. In some copies of the Kalpasūtra, a prose version of these gāthās has been inserted before them. It is apparently a modern addition, because it is omitted in many MSS., and because the oldest commentator already notices this variation of the text. Besides, the eleventh "century" (grantha 1000—1100) exceeds, decidedly, the prescribed extent, to which it will be reduced by the rejection of the chapter in question. Finally, the first two paragraphs of the Sthavirāvalī are independent of the rest, and once formed, I believe, a part of the Jinacaritra. We can, therefore, recognise in the Sthavirāvalī four or five distinct treatises.

The Jinacaritra, possibly, may be the work of one author, though I believe Dr. Stevenson to be right in his conjecture, that the original ended with the life of Mahāvīra (Kalpasūtra p. 99). But this part has most probably been enlarged by other additions besides those pointed out by Dr. Stevenson. I mention only the description of the fourteen dreams, which differs entirely from the archaic style of the bulk of the work, by its many long and complicated compounds peculiar to a comparatively modern phase of Indian poetry. It needs hardly be remarked that the passages containing the dates 980 and 993 A.V. do not refer to the author, but to Devarddhigaṇin, the editor of the Kalpasūtra. The archaic style in which the Jinacaritra is composed, and which it has in common with the old sūtras written in prose, does not speak against Bhadrabāhu's authorship. But this question must be left undecided for want of direct proof.

The Jainas seem to have been perfectly aware of the disparity of the subjects treated in the Kalpasūtra. But they account for it by saying that the first two parts are prefixed to the Paryusha-nāsūmācārīs *maṅgalārtham*, i. e. for the sake of auspiciousness. Thus we read in the Paryuṣaṇākalaniryukti,

purima-carimāṇa kappo  
u maṅgalaṃ Vaddhamāṇa-titthaṇṇi |  
to parikahiyā Jīna-pari-  
kahā ya therāvalī c'ettha[n]. || 61 ||

"And the religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamāna. Hence the stories of the Jinas, and the list of the Theras, have been told here".

The later scholiasts have converted this gâthâ into a metrical table of contents (adhikâratrayam) by altering the last hemistich.

purima-carimâṇa kappo  
maṃgalam Vaddhamâṇa-titthaṃmi |  
to parikahiyâ Jīṇa-gaṇa-  
harâi-therâvali-carittam ||

"The religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamâṇa. Hence the Jina (caritra), the list of the Theras beginning with the Gaṇadharas, and the caritra, i. e. paryshaṇâsâmâcâris, have been told".

The Jinacaritra, the Sthavirâvali, and the Sâmaçâris, united in one book under the title of Kalpasûtra, were, according to the tradition, included in Devarddhigaṇin's recension of the Jaina scriptures, though it is not contained in the Siddhânta. Two arguments speak for the correctness of the tradition: firstly the date of that event is incorporated in the Kalpasûtra; secondly the whole of the Kalpasûtra is divided into "centuries" of one hundred granthas (32 aksharas) each, a measure adopted, probably, by the editor in order to guard the text against additions. These centuries are marked in the text as **यं १००, यं २००** etc., and are to be found in all MSS. at the identical places. The Kalpasûtra is said to contain 1216 granthas, e. g. in the following verse taken from the colophon of MS. A.

ekam sahaçro (!) dvicâti-sametah  
çliṣṭas tataḥ shoḍaçabhir vidantu |  
Kalpasya saṃkhyâ kathitâ viçisṭhâ  
viçâradaiḥ paryushanâbhidhasya ||

In the present day it is commonly known as the "Bâr sem sūtra" i. e. the sūtra of twelve hundreds.

Our present text contains, according to my calculation, more than 100 granthas above the fixed number, and the extent of the several centuries varies between 100 and 135 granthas. It is rather tempting to reduce the text to its original extent by rejecting suspicious passages. But I have refrained from doing so, because the loose style of the Kalpasûtra with its many repetitions which are peculiar to the Sūtra style, render it impossible to point out exactly those passages which are spurious.

Formerly, it is said, the whole Kalpasûtra was read on the first night of the Pajjusan. But since it was read in the sabhâ of Dhruvasena, king of Âṇandapura, to console him after the death of his beloved son Senâṅgaja,<sup>1)</sup> the Kalpasûtra was explained in nine vâcanâs. These nine vâcanâs or vyâkhyânas are marked in some MSS. and in some commentaries. But as there is no agree-

1) There is no agreement about the date of this event; some place it in 980 A.V., others in 993, and others again in 1080, see notes to § 148.

ment on this head. I have not introduced the division into *vācanās* in my edition. Usually, the life of Mahāvira is divided into six *vācanās*, whilst the rest of the *Jinacaritra* makes up the seventh *vācanā*; or the life of Mahāvira contains five *vācanās*, and the rest of the *Jinacaritra* two. The *Therevali* and the *Sāmācāris* are reckoned as one *vācanā* each<sup>1</sup>).

An other subdivision of the text is that into *sūtras* or paragraphs, which is exhibited in most MSS. in the *Jinacaritra* and the *Sāmācāris*. It is most probably due to the scholiasts, who always use it; for the *Therāvali*, being not commented upon, is not divided into *sūtras*. This arrangement is not exactly the same in all MSS. and commentaries. But they differ not very much so that it will be easy to identify a *sūtra* of our text in the MSS. The division of the *Therāvali* into 13 paragraphs is of my own making, as the MSS. do not subdivide it.

The oldest commentary on the *Kalpasūtra*, which, however, I have not seen, seems to have been the *Cūṛṇi*. It was, like all *Cūṛṇis*, written in *Prākṛit*, as is proved by occasional quotations from it in the commentaries. The name of its author is not mentioned. But he is always spoken of as the *Cūṛṇikāra*. All later commentaries are, directly or indirectly, based on the *Cūṛṇi*, and are, most probably, for the greater part translations of it into *Saṃskṛit*. For they agree, nearly verbally, in most of their explanations, a fact which can only be accounted for by our assuming that all commentators drew from the same source. And as all of them mention the *Cūṛṇi* as their highest authority, we must, naturally, look upon that work as the basis, nay the original, of all commentaries. The more modern commentators have inserted legends from the *Ṭikās* of the *Uttarādhyayana* and *Āvaṣṭyaka Sūtras*, and, occasionally, add lengthy digressions.

The oldest commentary I have used is the *Pañjikā*, called *Samdehavishashadhi*. It was written by *Jinaprabhamūṇi*, who completed his work in *Ayodhyā*, *Āṣvina* su. di. 8, *saṃvat* 1364 or 1307 A.D.<sup>2</sup>). The author has commented in the same work on the *Paryuṣaṇākālpaniryukti* also, a small treatise on the *Paryu-*

1) The distribution of the *vyākhyānakas* in MS. E is given there as follows, *purima-carima-gāthā cakrastavaṃ yāvat, cakrastavagarbhāvatārasaṃcārāḥ, svapnavicāragarbhaṣṭhābhigraho, janmotsavakriḍācīriVirakṣṭumbavicārāḥ, dik-shāññānaparivāramokshāḥ, cīriPārṇvanāthacīriNemīcaritāntārāṇi, cīriĀdināthacaritra-Sthavirāvalyaḥ, sāmācārimichā (?)*, *cīri Kālikācāryakathā*. — The *Kālikācāryakathā* is an independent legend, its addition to the *Kalpasūtra* is, therefore, quite modern. In the enumeration of the *vācanās*, given above, the life of *Ādinātha* or *Ṛishabha*, and the *Therāvali*, are contracted into one *vācanā*. By counting both parts as one *vācanā* each, and by omitting the *Kālikācāryakathā*, we arrive at the usual distribution of the *vācanās*.

2) I subjoin his own words.

Vaikrame strikalāviṣṭvedevasaṃkhyo tu vatsare |  
mahāṣṭānyāṃ āyam puryāṃ Ayodhyāyāṃ samarthitāḥ ||

shaṇā, in 66 Prākṛit gāthās. The commentary on this work has been compiled from the Niçīthacūṛṇi, as the author states, and it is written in Prākṛit, except a few short passages in Saṃskṛit. This curious fact illustrates best how much of their own Jaina authors added to the work of their predecessors. Had there been already a Saṃskṛit commentary on the Paryuṣaṇāniryukti, our author would certainly have copied it. But being left to his own resources, he made extracts from the Niçīthacūṛṇi, without even taking the trouble of translating them into Saṃskṛit. We may be convinced that a Saṃskṛit commentary on the Kalpasûtra existed in Jinaprabhamuni's time, because he explains that work in Saṃskṛit, and does not give an abstract of the Cūṛṇi. My manuscript of this commentary, for which I am indebted to the liberality of Dr. Bühler, was finished saṃvat 1674. Extracts from it, and various readings mentioned in it, are marked in the notes by S.

The next three commentaries differ very little from the preceding one in the explanation of the text. But they contain, besides an introduction, a good many legends and extracts from other works. They do not comment upon the Paryuṣaṇākalpaniryukti. These are, —

1) The Subodhikā by Vinayavijaya, saṃvat 1616. This commentary contains 5400 granthas. The MS. I used belongs to the Bombay collection.

2) The Kiraṇāvalī, or Vyākḥānapaddhati, by Dharmasāgara, saṃvat 1628, granthas 7000. — Bombay.

3) The Kalpalatā by Samayasundara. The date is not given, but it may be inferred from the author's statement, that Jinacandra, the guru of his own guru Sakalacandra, lived under Akbar. This commentary is perhaps not the Kalpalatā the introduction of which Dr. Stevenson pretends to translate. A MS. of the Kalpalatā has kindly been lent to me by Dr. Bühler. It contains 7700 granthas, text and commentary, and bears the date, saṃvat 1699.

More modern works, and of less value, are, —

4) The Kalpadruma by Lakṣmīvallabha. Each sūtra is followed by a Saṃskṛit translation. The legends found in other commentaries make up the greater part of the work. At the end of the commentary on the Kalpasûtra is added the story of the Kālikācāryas. A MS. of the Kalpadruma is in my possession, it is very bad and modern, saṃvat 1903.

5) An interlineary version, or Ṭabā, of the Kalpasûtra by an anonymous writer. The legends, and a Guzeratī explanation of the dreams, are inserted at their proper places. This commentary is contained in my MS. marked C. It was written by Abhayasundaramuni (perhaps the author?) saṃvat 1761.

6) An interlineary version, or Ṭabā, without legends etc. It is found in the MS. belonging to the India Office library. No. 1599. This is the MS. which Colebrooke used in making his abstracts.



Besides these works, which I have examined and, occasionally, used, the following should be mentioned.

7) The *Kalpaprādīpikā* by Vijayatilaka, saṃvat 1681, grāthas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

8) The *Çākḥābadha* by Yaçovijaya. It is mentioned by Dr. Stevenson, the *Kalpasūtra*, preface, p. IX.

9) The *Kalpasūtraṭīkā*. See Dr. Bühler, Report on Sanskrit MSS. 1872—1873.

10) An anonymous commentary contained in a MS. of the Berlin collection (Ms. or. fol. 638). It is a very carelessly written MS., and proved of no use. Saṃvat 1759.

In the notes, I have given chiefly extracts from the *Samdeha-vishausadhi*. I had first made extracts from the *Kiraṇāvalī* and the *Subodhikā*, but on receiving the *Samdehavishausadhi*, I preferred to give the explanations in the words of the oldest commentator.

A translation of the *Kalpasūtra* has been published by the Rev. Dr. Stevenson<sup>1</sup>). This work, which for a long time has been almost the only, and the standard, publication on Jainism, is, I regret to say it, neither accurate nor trustworthy. In the first instance, it is not what it pretends to be, a translation of the text, but, for the greater part, a carelessly made abstract. The first part has, on the whole, been rendered more faithfully than the more difficult *Sāmācārī* portion. In the former chapter, Dr. Stevenson does not leave out any considerable portion, but wherever the text presents difficulties, he paraphrases instead of translating. In the *Sāmācārī*s, the case is, however, different. There large portions have been left out, or given in a condensed form, and the meaning has rarely fully been made out<sup>2</sup>).

1) The *Kalpa Sūtra* and *Nava-Tatva* (sic), two works illustrative of the Jain Religion and Philosophy. Translated from the *Māgadhi*. With an appendix containing remarks on the language of the original. By the Rev. J. Stevenson, D.D., V.P.R.A.S. Bombay. London etc. 1848.

2) I put side by side the translation of the sixth *sāmācārī*, as made by me, and as given by Dr. Stevenson.

#### My translation.

During the Pajjusa a collector of alms might ask (the ācārya), 'Sir, is anything required for the sick man?' and he (the ācārya) might say, 'Yes' He (the sick man) should then be asked, 'How much do you require?' And he (the ācārya) will say, 'Thus much should be given to the sick man. You must take no more than he (the sick) has demanded'. And he (the collector of alms) should beg, and begging he should accept (the required food.) Having

#### Dr. Stevenson's translation.

Certain sages having asked for direction in the matter, it was laid down as a rule that in feeding a sick man you are only to take what food he may not require, if you have the Superior's permission.

It would be unjust to judge Dr. Stevenson by the standard which must now be applied to editions and translations of Samskrit and Prākṛit works, as thirty years ago Oriental studies were in their earliest infancy, and philological accuracy was not so much thought of as nowadays. Dr. Stevenson was a pioneer on his field of research, who worked with great enthusiasm and indefatigable zeal. It is to be regretted that his want of philological training,<sup>1)</sup> and his theological turn of mind, have prevented that his results should be proportionate to the labour expended. As the case stands, I can only warn all Orientalists against using his Kalpasûtra.

The present edition of the Kalpasûtra is based on the following MSS.

A. An excellent MS. in my collection. It is written with silver on 113 leaves, most of which are painted alternatively black and red. Each page contains six lines. There are many pictures in the text, and arabesques on the margin. (MSS. of this kind are not unfrequent with the Jainas.) The date, Vikrama 1484 (1427 A.D.) is given in the somewhat lengthy colophon. No subdivisions, neither sūtras nor vācanās, are marked in this MS. The description of the dreams given in it differs from the common one, and is evidently not the original one, as is proved by the absence of the

obtained the quantity ordered, he should say: 'No more!' Perchance, (the giver of food might ask), "Why do you say so, Sir?" (then he should answer), ('Thus much) is required for the sick man'. Perchance, after that answer, another might say, "Take it, Sir! You may after (the sick man has been fed) eat it or drink it". Thus a man is allowed to collect alms, but he is not allowed to collect alms by pretending that it is for a sick man.

1) That Dr. Stevenson's knowledge of Prākṛit was very limited can easily be proved by the remarks he makes on the Māgadhi. He alledges (p. 141) that

तिसलाए and माहणीए are nominative forms; p. 142 he spells loca-

tive forms, *kuccihṃsi* and *samaṇaṃsi* कुछम्मि (sic) and शमणम्मि

and the indeclinable past participle *pāsittā ṇaṃ* पाशित्ताणं. His pro-

ficiency in Samskrit may be judged by comparing his translation of a passage from the Kalpalatā (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sūtra. He was Sri Bhadra Bāhu Svāmi, an accomplished teacher who was well acquainted with

the fourteen branches of his subject, (note; In the original पूर्व) and an accomplished teacher. Taking for his guide the works here named — the Daśaśrutaskandha, Ashtamādhyaṇa, and the discourse called Pratyākhyāna, in which he found nine branches — he composed the Kalpasūtra'.

mark यं २०० which ought to stand in the beginning of the part in question.

B. A very good MS. in my collection, fols. 80 of 9 lines. It contains many pictures illustrating the text. The date of its completion is given at the end, samvat 1521, Âṣvina su. di. 11, on a Tuesday. The sūtras are sometimes numbered, but not throughout.

C. A fair MS. in my collection, samvat 1761. It contains the Ṭabâ mentioned above. (5.)

E. A rather carelessly written MS. in the Berlin collection, MSS. or. fol. 647. It contains, besides the text, the Kalpântarvâcya i. e. legends.

H. A modern MS. in the India Office Library, No. 1599. It contains the Ṭabâ mentioned above. (6.) No date.

M. A modern MS. in the Bombay collection. It contains the commentary called Kiraṇâvalî.

Besides these MSS., I have examined, but not collated, the following. —

1) A MS. of the text and the Kalpalatâ by Samayasundara. In Dr. Bühler's collection.

2) A carelessly written but not very incorrect MS. in the Bombay collection. No date, perhaps 150 or 200 years old.

3) and 4). Two modern MSS. in the Bombay collection, containing the text of the Jinacaritra and the Sthavirâvalî only.

5) A MS. in my collection, containing the text and the Kalpadruma. Very inaccurate, samvat 1903.

6) A modern and very inaccurate MS. in the Berlin collection, MSS. or. fol. 638. It contains an anonymous commentary. Samvat 1759.

The MSS. 2—6, being rather carelessly executed, have proved of no value. I have, therefore, not given the various readings found in them, in the already numerous footnotes.

As regards the system of transcription, it should be kept in mind that each vowel forms a separate syllable. As the Jaina Prâkṛit has no diphthongs, diacritic signs employed by other scholars are not required. The interpretation of Prâkṛit texts presenting numerous difficulties, I have thought it expedient to separate the parts of compounds. As in some Jaina MSS. the signs | and || are used for punctuation, to a far greater extent than, but with as little consistency as, in Brahminical MSS., I have made a moderate use of our system of punctuation.

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## Supplementary note.

I have, throughout the introduction, taken account of the tradition of the Çvetâmbaras only. The Digambaras have a tradition of their own, which differs considerably from that of the other sect. I know it from a modern Gurvâvalî lent to me by Dr. Bühler. It is written in Jepur, in the dialect of that town, and explains a number of gâthâs the Prâkṛit of which shows remarkable affinity to the Çaurasenî. In this Gurvâvalî, two Bhadrabâhus are mentioned. Bhadrabâhu I. died 162 A.V., he was the last of the grutakevalins. Bhadrabâhu II. was Thera 492—515 A.V. He was the disciple of Yaçobhadra, who was the disciple of Subhadra (468—474 A.V.). In Subhadra's second year, i. e. 470 A.V., Vikrama was born. This is confirmed by the following hemistich quoted in the Gurvâvalî.

sattari-cadu-sada-jutto  
tiṇa kâlâ Vikkamo havai jammo |

The Saṃvat Era, however, does not date from the janman, but from the rājya of Vikrama, or from the 18th year after his birth<sup>1</sup>). Thus the year 492 A.V. is made to correspond with saṃvat 4. the date of Bhadrabâhu. From Bhadrabâhu II. down to saṃvat 1840. a continuous list of Theras is given, which looks as if based on genuine tradition.

According to the Gurvâvalî, the whole of the aṅgas was lost after Pushpadanta (633—683 A.V.). He reduced the sacred lore to writing. The year of his death (683 A.V.) is also given for the birth of Vikrama.

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1) According to the statements made above, the Eras of Mahāvira and Vikrama would be separated by 488 years; hence the Nirvâṇa would fall in 545 A.D. This date is separated from that of Buddha's Nirvâṇa, according to the chronology of Ceylon, by two years only.

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# KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmacârî).

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# Jinacaritra.

Namo<sup>1</sup> arihamtāṇaṃ namo<sup>1</sup> siddhāṇaṃ namo<sup>1</sup> āyariyāṇaṃ namo<sup>1</sup> uvajjhayāṇaṃ namo<sup>1</sup> loe savva<sup>2</sup>-sāhūṇaṃ.

eso paṃca-namokkāro<sup>3</sup> savva<sup>2</sup>-pāva-ppaṇāsaṇo |

maṃgalāṇaṃ ca savvesiṃ<sup>2</sup> paḍhamāṇaṃ havai maṃgalam. ||

Tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ<sup>4</sup> samaṇe bhagavaṃ Mahāvîre<sup>5</sup> paṃca-hatth'uttare<sup>6</sup> hotthā; taṃ jahā: hatth'uttarāhiṃ eue caittā gabbhaṃ vakkante, hatth'uttarāhiṃ gabbhāo<sup>7</sup> gabbhaṃ sâharie<sup>8</sup>, hatth'uttarāhiṃ jāe, hatth'uttarāhiṃ muṃḍe bhavittā agārāo<sup>7</sup> aṇagāriyaṃ<sup>9</sup> pavvaie, hatth'uttarāhiṃ aṇante aṇuttare nivvāghāe nirāvaraṇe kaṣiṇe paḍipunne kevala-vara-nāṇa-damṣaṇe<sup>10</sup> samuppanne; sāṇiṇaṃ parinivvūe bhayavaṃ. (1.)

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ<sup>1</sup> samaṇe bhagavaṃ Mahāvîre, je se giṃhāṇaṃ cautthe mâse aṭṭhame pakkhe āsāḍha-suddhe, tassa ṇaṃ āsāḍha-suddhassa<sup>2</sup> chaṭṭhi-pakkheṇaṃ<sup>3</sup> mahāvijaya-pupph'uttara-pavara-puṇḍariyāo<sup>4</sup> mahāvimāṇāo vîsaṃ-sāgarovama-tṭhitiyāo<sup>5</sup> (āu-kkhaeṇaṃ bhava-kkhaeṇaṃ ṭhii-kkhaeṇaṃ)<sup>6</sup> aṇantaraṃ cayaṃ<sup>7</sup> caittā ih' eva Jambuddive<sup>8</sup> dīve Bhārahe vāse<sup>9</sup> imise osappiṇie<sup>10</sup> susama-susamāe samāe viikkantāe<sup>11</sup> susamāe samāe viikkantāe<sup>11</sup> susama-dussamāe<sup>12</sup> samāe viikkantāe<sup>11</sup> dussama<sup>12</sup>-susamāe samāe babu<sup>13</sup>-viikkantāe<sup>11</sup> [sāgarovama-koḍākoḍie bāyālīsāe<sup>14</sup> vāsa-sahashehiṃ ūṇiyāe<sup>15</sup>]<sup>16</sup> paṃca-hattarie<sup>17</sup> vāsehiṃ addha-navamehi ya<sup>18</sup> māsehiṃ sesehiṃ<sup>19</sup> ekka<sup>20</sup>-vīsāe titthayarehiṃ Ikkhāga<sup>21</sup>-kula-samuppannehiṃ Kāsava-gottehiṃ<sup>22</sup> dohi ya<sup>23</sup> Harivaṃsa-kula-samuppannehiṃ<sup>24</sup> Goyama<sup>25</sup>-sagottehiṃ<sup>26</sup> tevīsāe titthayarehiṃ viikkantehiṃ<sup>27</sup> samaṇe

1. the maṃgalam is wanting in M. 1) ṇ<sup>o</sup>H. 2) bb H. see Introd. p. 21. 3) namu<sup>o</sup> CEH. 4) "aye<sup>o</sup> H. 5) Mahāb<sup>o</sup>- H. see Introd. 6) "ott<sup>o</sup> M. 7) "āu M. see Introd. p. 21. 8) "iye H. 9) "iam EM. 10) damṣapadhare C.

2. 1) "aye<sup>o</sup> H. 2) ṇ<sup>o</sup> H. 3) divaseṇaṃ ACH. 4) "iāo M. 5) ṭṭhiyāo B. ṭṭhiāo M. ṭṭhiyāo H. 6) (—) not in A; S *kvacit*. 7) caim B. 8) Jambū<sup>o</sup> E. 9) dāhiṇaddha-bharahe<sup>o</sup> added in H.; B in the margin. 10) usa<sup>o</sup> CE., uvasa<sup>o</sup> H. 11) vai<sup>o</sup> C. 12) dusa<sup>o</sup> CH. 13) not in H. 14) "īsa E. 15) "iāe BM. 16) [—] not in AC; B in the margin. 17) "rī H. 18) a CHM. 19) not in H. 20) ikka BEHM. 21) "gu BCH. 22) gu<sup>o</sup> BCEM. 23) a EM. 24) ṇ<sup>o</sup> H. 25) Gotama B, Goama M. 26) sagu<sup>o</sup> BEM. go<sup>o</sup> H, gu<sup>o</sup> C. 27) vīi C.







tae<sup>1</sup> ñam se<sup>2</sup> Usabhadatte mahanē Devāṇampdāe<sup>3</sup> mahanīe aptie<sup>3</sup> eyam attham soccā<sup>4</sup> nisamma haṭṭha-tuṭṭha *jāva* hiyae<sup>5</sup> dhāra-haya-kalambuyaṇ<sup>6</sup> piva samūsasiya<sup>7</sup>-roma-kūve sumiṇ'-oggahaṇ<sup>8</sup> karei, karettā<sup>9</sup> ihaṇ aṇupavisai, 2 ttā<sup>10</sup> appaṇo sābhāvieṇaṇ<sup>11</sup> mai-puvvaṇaṇ buddhi-viññāṇaṇ<sup>12</sup> tesiṇ sumiṇaṇaṇ atth'-oggahaṇ<sup>8</sup> karei, karettā<sup>13</sup> Devāṇaṇaṇ<sup>14</sup> mahanīṇ<sup>15</sup> evaṇ vayāsī: (8.)

“orālā<sup>1</sup> ñam tume, Devāṇuppie! sumiṇā diṭṭhā, kallāṇā ñam sivā dhammā maṅgallā sassirīyā<sup>2</sup> āroga<sup>3</sup>-tuṭṭhi-dihāu<sup>14</sup>-kallāṇa-maṅgalla-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭhā; taṇ jahā<sup>5</sup>: attha<sup>6</sup>-lābhō, Devāṇuppie! bhoga-lābho, sukkha<sup>7</sup>-lābho, Devāṇuppie! putta<sup>8</sup>-lābho. evaṇ khalu tumaṇ<sup>9</sup>, Devāṇuppie! navaṇhaṇ<sup>10</sup> māsāṇaṇ bahu-paḍipunnāṇaṇ<sup>11</sup> addh'-atthamaṇaṇ<sup>12</sup> rāṇḍiyāṇaṇ<sup>13</sup> viikkaṇṭ-āṇaṇ sukumāla-pāṇi-pāyaṇ ahiṇa-paḍipunnā<sup>14</sup>-paṇe'-iṇḍiya<sup>15</sup>-sarīraṇ lakkhaṇa - vaṇjaṇa - guṇovaveyaṇ māt'-ummāṇa - ppamāṇa<sup>16</sup>-paḍipunnā<sup>17</sup>-sujāya-savv'-aṇga-suṇḍar'-aṇgaṇ sasi-somāḍkāraṇ<sup>18</sup> kaṇṭam piya<sup>15</sup>-daṇsaṇaṇ surūvaṇ dārayaṇ payāhisi. (9.) se vi ya<sup>1</sup> ñam dārae ummukka-bāla-bhāve viññāya<sup>2</sup>-pariṇaya-mitte jovvaṇagam<sup>3</sup> aṇuppatte<sup>1</sup> riuvveya-jauvveya<sup>4</sup>-sāmaveya-athavvaṇaveya itihāsa<sup>5</sup>-paṇ-camāṇaṇ nigghaṇṭa<sup>6</sup>-chaṭṭhāṇaṇ s'-aṇḍovamāṇaṇ sa-rahassāṇaṇ caṇḍhaṇ<sup>7</sup> veyāṇaṇ<sup>1</sup> sārae pārae<sup>8</sup> dhārae<sup>9</sup> saḍ-aṇga-vi saṭṭhi-taṇṭa-visārae saṇkhāṇe [sikkhāṇe]<sup>10</sup> sikkhā kappe vāgaraṇe<sup>11</sup> chaṇḍe nirutte joisām ayaṇe aṇṇesu<sup>12</sup> ya<sup>1</sup> bahūsu<sup>13</sup> baṇḍhaṇṇaesu<sup>14</sup> [parivvāyesu]<sup>15</sup> naesu<sup>16</sup> supariṇiṭṭhie āvi<sup>17</sup> bhavissai. (10.) taṇ orālā<sup>1</sup> ñam tume, Devāṇuppie! *jāva* āroga<sup>3</sup>-tuṭṭhi<sup>4</sup>-dihāya<sup>5</sup>-maṅgalla-kallāṇa-kāragā ñam tume, Devāṇuppie<sup>6</sup>! sumiṇā diṭṭha<sup>7</sup>” tti<sup>7</sup> kaṭṭu<sup>8</sup> bhujjo 2 aṇuvūhai<sup>9</sup>. (11.)

tae ñam sâ Devāṇampdâ mahanī Usabhadattassa mahanassa aptie eyam<sup>1</sup> attham soccā<sup>2</sup> nisamma<sup>3</sup> haṭṭha-tuṭṭha<sup>4</sup> *jāva* haya-hiyayā<sup>1</sup> kara-yala-pariggahiyam<sup>1</sup> dasa-nahaṇ<sup>5</sup> sirasâ vattam matthae aṇjalim

8. 1) tate CH. 2) not in A. 3) °ie C. 4) su° BEM. 5) hiae EM. 6) kayambayaṇ CH, kayambu pupphagaṇ EM. 7) °uss° EHM, ia EM. 8) ugg° EHM. 9) ka 2 ttā B, 2 ttā C, 2 karittā H, karittā M. 10) aṇupavisittā M, ihaṇ down to ttā not in A. 11) sāhā° CEHM. 12) nn EM, ṇ M. 13) attho || ttā B. 2 karittā H. fully repeated in M. 14) °dā M. 15) °ñim H, ni M.

9. 1) ur° BCH. 2) °iā EM. 3) āru° EM. 4) °āo BCEH. 5) not in CM. 6) tth M. 7) so° B. 8) in BCHM inserted before sukkha, in M after bho° su° pu° Devāṇ°. BC after bho°. 9) tume A, tunmaṇ H. 10) ṇa° A. 11) nn EM. 12) °māṇa BCM, °māṇa ya E. 13) °iā° EM. 14) nn BEH, ṇ M. 15) °ia° M. 16) pa° BCHM. 17) nn CH. 18) āgāraṇ E.

10. 1) y only after ā EM. 2) nn BEM, kvacit viññaya. S. 3) ju° EM. 4) jaju° A. 5) ati° B. 6) °ṭṭ EM. 7) ṇh H. 8) vārae added in EM. 9) not in BE. 10) not in A see notes. 11) vāk° A. 12) nn CEHM, ṇ A. 13) °lm° BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini° C, paribbāesu H. 16) not in A. 17) yāvi CH.

11. 1) u° ACH. 2) sumiṇā diṭṭhā added in CM. 3) āru° M. 4) buddhī B. 5) °ua M, °āo C. 6) jāva down to devā° not in E. 7) diṭṭhā AB. itti B, tti and the rest not in A. 8) not in H. 9) °būh° CH.

12. 1) y only after ā in EM. 2) su° EM. 3) ṇi° B. 4) °ā A. 5) ṇṇahaṇ A.

kaṭṭu Usabhadattam māhaṇam evam vayāsi: (12.) 'evam eyaṇ<sup>1</sup>, Devānuppiyā<sup>1</sup>! taham eyaṇ Devānuppiyā! avitaham eyaṇ, Devānuppiyā asamdittham eyaṇ Devānuppiyā! icchiyam<sup>2</sup> eyaṇ, Devānuppiyā! paḍicchiyam<sup>2</sup> eyaṇ, Devānuppiyā! sacceṇam esam<sup>3</sup> aṭṭhe. jah' eyaṇ<sup>4</sup> tubbhe vayaha' tti kaṭṭu te sumiṇe sammam paḍicchai<sup>5</sup>, te sumiṇe sammam paḍicchittā Usabhadattenaṇ māhaṇenaṇ saddhiṇ orālāṇi<sup>6</sup> mānussagāṇi bhoga-bhogāṇi<sup>7</sup> bhujjamāṇi<sup>8</sup> viharai. (13.)

teṇam kāleṇam teṇam samaṇam Sakke dev'-impe deva-rāyā vajja-pāṇi puramdare sata-kkatū<sup>1</sup> saḥass'-akkhe maghavaṇ pāka<sup>2</sup>-sāsane dāhiṇ'-aḍḍha<sup>3</sup>-logāhivai<sup>4</sup> battisa-vimāṇa-saya-saḥassāhivai<sup>5</sup> erāvaṇa-vāhaṇe<sup>5</sup> sur'-impe<sup>6</sup> aray'-añbara-vattha-dhare ālaiya<sup>7</sup>-māla-mauḍe nava-hema-cāru-citta-campala-kumḍala-vilihijjamāṇa<sup>8</sup>-gaṇḍe<sup>9</sup> [mahadḍhie<sup>10</sup> mahajjuie<sup>10</sup> mahabbale mahāyase mahānubhāve mahā-sukkhe]<sup>11</sup> bhāsura-bopdi<sup>12</sup> palambamāṇa-vaṇamāle<sup>13</sup> sohamme kappe sohamma-vaḍiṇsage<sup>14</sup> vimāṇe suhammāe sabhāe sakkamsi sīhāsa-ṇapsi<sup>15</sup>, se ṇaṇ tattha battisāe<sup>16</sup> vimāṇa-vāsa<sup>17</sup>-saya-sāḥassīṇam caurāsīe sāmāṇiya<sup>18</sup>-sāḥassīṇam tāyattisāe tāyattisagāṇiṇ caṇḥam<sup>19</sup> loga-pālāṇam aṭṭhaṇham<sup>19</sup> agga-māhisīṇam sa-parivārāṇam, tiṇham<sup>20</sup> parisāṇam sattaṇham aṇiyāṇam<sup>21</sup> sattaṇham aṇiyāhivaiṇam<sup>22</sup> caṇḥam<sup>19</sup> caurāsītie<sup>23</sup> āya-rakkha-deva-sāḥassīṇam aṇṇesiṇ<sup>24</sup> ca bahūṇam sohamma-kappa-vāsīṇam vemāṇiyāṇam<sup>25</sup> devāṇam devīṇa ya āheva-ccam<sup>26</sup> porevaccam sāmittam bhaṭṭittam mahattaragattam āṇā-īsara-seṇāvaccam kāremāṇe pālemāṇe mahayā "haya-naṭṭa<sup>27</sup>-giya<sup>28</sup>-vāiya<sup>29</sup>-taṇṭi-talatāla - tuḍiya<sup>29</sup>-ghaṇamuṇṇga - paḍu - paḍaha-vāiya<sup>29</sup>-ravenaṇ divvāṇi bhoga-bhogāṇi bhujjamāṇe viharai. (14.)

imaṇ ca ṇaṇ kevala-kappaṇ Jambuddivaṇ divaṇ<sup>1</sup> viuleṇam oliṇā ābhoemāṇe 2 viharai<sup>2</sup>. tattha<sup>1</sup> ṇaṇ<sup>1</sup> samaṇam bhagavaṇ Mahāvīraṇ Jambuddive dīve Bhārahe vāse dāhiṇ'-aḍḍha-bharahe māhaṇa-Kumḍaggāme nagare<sup>3</sup> Usabhadattassa māhaṇassa Koḍāla-sagottassa<sup>4</sup> bhāriyāe<sup>5</sup> Devāṇam dāe māhaṇie Jālamdhara-sagottāe<sup>6</sup> kucchiṇsi gabbhattāe vakkamtaṇ<sup>7</sup> pāsai, pāsittā haṭṭha-tuṭṭha-cittam-āṇam die naṇḍie<sup>8</sup> pīi<sup>9</sup>-maṇe parama-somaṇassie<sup>10</sup> harisa<sup>11</sup>-vasa-visappamāṇa<sup>12</sup>-hiyae<sup>13</sup> dhārā-haya-nīva<sup>14</sup>-surabhi<sup>15</sup>-kusuma-campumā-

13. 1) cam devānuppiā EM, throughout. 2) 'ia<sup>o</sup> EM. 3) not in M. 4) etam A. 5) 'ati CH. 6) ur<sup>o</sup> BCH. 7) bhujgāṇi C. 8) 'ṇā M.

14. 1) sayakkaū EM. 2) pāga CEHM. 3) dḍh B. 4) atī A. 5) inserted before battisa in EM. 6) sure<sup>o</sup> C. 7) 'iya C, 'ia EM. 8) vīla<sup>o</sup> M. 9) galle HM. 10) 'ie M. 11) [—] not in A, B i marg. by 2 hd. found in S. v. o. 12) bodī A, bopdi CE, bopdi H. 13) māladhare EM. 14) 'sae BCEM. 15) nisaṇe added in B. 16) 'āte B. 17) 'ṇāvāsi B, nāvāsa M. 18) iya B, ia EM. 19) nī H. 20) ta<sup>o</sup> E. 21) 'iā<sup>o</sup> EM. 22) 'iā M, 'iāhivai<sup>o</sup> E. 23) 'sīe B, 'sīte CH, 'sīṇam EM. 24) m EM. 25) 'iā<sup>o</sup> EM. 26) ahe<sup>o</sup> C. 27) ṇ A. 28) giā EM. 29) 'ia EM.

15. 1) not in H. 2) pāsai H, pāsai ya C. 3) nay CHM. 4) sagu<sup>o</sup> EM, gu<sup>o</sup> C. 5) āte B, 'iāc EM. 6) sagu<sup>o</sup> EM, ssagu<sup>o</sup> C, ssagu<sup>o</sup> H. 7) vai<sup>o</sup> A, 'ie C. 8) not in B, 'diyā-ṇam die AM, add paramāṇam die. 9) pīti A, pīya H. 10) 'asie BM. 11) harasa B. 12) ppamāṇa C. 13) y only after ā in EM. 14) kayanīva EM. 15) 'hi CH, 'ha M.

laiya<sup>16</sup> - ūsaviya<sup>17</sup> - roma - kŭve vikasiya<sup>18</sup> - vara - kamala<sup>19</sup> - nayana<sup>19</sup> -  
vayane<sup>19</sup> payaliya<sup>20</sup> - vara - kaḍaga - tuḍiya<sup>13</sup> - keūra<sup>21</sup> - mauḍa - kuṇḍala -  
hāra - virāyaṃta<sup>22</sup> - vacche pālamba - palambamāṇa - gholamta - bhūsaṇa -  
dhare sasambhamam turiyam<sup>13</sup> cavalam sur' - inde sīhāsaṇāo<sup>23</sup> abbh -  
utthei, abbhutthittā pāya - pīdhāo<sup>24</sup> paccoruhai<sup>25</sup>, paccoruhittā<sup>26</sup>  
veruliya<sup>13</sup> - varittha - rittha - amjaṇa - niṇu' - oviya<sup>27</sup> - misimisimta<sup>28</sup> - maṇi -  
rayana - maṇḍiyāo<sup>29</sup> pāuyāo<sup>30</sup> omuyai<sup>31</sup>, omuttā<sup>31</sup> ega - sādīyam<sup>13</sup>  
uttarāsaṃgam karei, karittā<sup>32</sup> amjali - maulyi' <sup>13</sup> - agga - hatthe tittha -  
garābhimuhe<sup>33</sup> sattattha payāim aṇugacehai, aṇugacehittā<sup>34</sup> vāmaṇ  
jāṇuṇ amcei, amcittā<sup>35</sup> dāhiṇam jāṇuṇ dharani - talamsi sāhaṭṭu  
tikkhutto muddhāṇam dharani - talamsi nivesei<sup>30</sup>, nivesittā<sup>37</sup> isim  
paccuṇṇamai<sup>38</sup>, paccuṇṇamittā<sup>39</sup> kaḍaga - tuḍiya<sup>13</sup> - thaṃbhiyāo<sup>13</sup>  
bhuyāo<sup>40</sup> sāharai, sāharittā<sup>41</sup> karayala - pariggahiyaṇ<sup>13</sup> sirasā vattam<sup>42</sup>  
dasa - nahaṇ matthae amjaliṇ kaṭṭu<sup>43</sup> evaṇ vayāsi: (15.)

'namo<sup>1</sup> tthu ṇam arahantāṇam<sup>2</sup> bhagavamtāṇam [1]<sup>3</sup> ādi -  
garāṇam<sup>4</sup> titthagarāṇam<sup>5</sup> sayam - sambuddhāṇam [2] purisottamāṇam<sup>6</sup>  
purisa - sīhāṇam purisa - vara - puṇḍarīyāṇam<sup>7</sup> purisa - vara - gaṇḍha -  
hatthiṇam [3] log' - uttamāṇam loga - nāhāṇam loga - hiyāṇam<sup>8</sup> loga -  
paivāṇam loga - pajjoyagarāṇam<sup>9</sup> [4] abhaya - dayāṇam cakkhu -  
dayāṇam<sup>10</sup> magga - dayāṇam saraṇa - dayāṇam jīva - dayāṇam<sup>11</sup> <sup>12</sup> bohi -  
dayāṇam [5] dhamma - dayāṇam dhamma - desayāṇam<sup>13</sup> dhamma -  
nāyagāṇam dhamma - sārāhiṇam dhamma - vara - cāurāṇta - cakkavattīṇam  
[6] divo tāṇam<sup>14</sup> saraṇam<sup>15</sup> gai<sup>16</sup> paītthā<sup>17</sup> appaḍihaya - vara - nāṇa -  
damsaṇa - dharāṇam viyaṭṭa<sup>18</sup> - chaumāṇam<sup>19</sup> [7] jīṇāṇam<sup>20</sup> jāvayāṇam  
tiṇṇāṇam<sup>21</sup> tārayāṇam buddhāṇam bohayāṇam<sup>22</sup> muttāṇam mo -  
yagāṇam<sup>8</sup> [8] savvannūṇam savva - darisīṇam<sup>23</sup> sivam ayalam aruyam<sup>24</sup>  
aṇantam akkhayam avvābāham<sup>25</sup> apuṇarāvatti - siddhi - gai - nāma -  
dheyam<sup>8</sup> thāṇam sampattāṇam namo jīṇāṇam jīya<sup>26</sup> - bhayāṇam<sup>27</sup> [9]

15. 16) <sup>o</sup>ia C, <sup>o</sup>ia EM. 17) uss<sup>o</sup> H, <sup>o</sup>ia EM, ūsasiya A. 18) viga<sup>o</sup>  
BC, vīasia EM. 19) kamalāṇaṇayane E, kamalāṇaṇanay<sup>o</sup> M, k<sup>o</sup> vay<sup>o</sup>  
ṇay<sup>o</sup> B. 20) pae<sup>o</sup> CM, <sup>o</sup>ia EM, palambiya A. 21) keyūra B. 22) varāi -  
yaṃta C. 23) not in BEHM. 24) <sup>o</sup>au H. 25) ati C. 26) 2 ttā CH, 2 B.  
27) ovaciya A, ocia E, ovia M. 28) <sup>o</sup>ta CH. 29) iāo AEM. 30) <sup>o</sup>uāo AEM.  
31) um<sup>o</sup> BH, see<sup>13</sup>. 32) 2 ttā A, egasādīyam u 2 ttā B. 33) titthag<sup>o</sup> A. 34) C  
adds sattattha payāim. Sattattha aṇu 2 ttā A, aṇu 2 ttā B. 35) 2 ttā ABC.  
A adds vāmaṇ jāṇuṇ, B adds vāmaṇ. 36) <sup>o</sup>ai H. 37) A(B)C add tikkhutto  
muddhāṇam, blotted out in B. 38) ṇu M. 39) ṇu M, isim added in H, 2 ttā  
AC. 40) uāo CEM. 41) 2 ttā ABC, AB add kaḍa. 42) not in E. 43) not in H.

16. 1) <sup>o</sup>u EM. 2) ari<sup>o</sup> EM. 3) the numbers in brackets are found in ABC,  
they indicate the *sampads*. 4) āi<sup>o</sup> BEHM. 5) titthaṇ<sup>o</sup> A, <sup>o</sup>yar<sup>o</sup> EHM. 6) utt<sup>o</sup>  
EM. 7) <sup>o</sup>rīy<sup>o</sup> B, <sup>o</sup>rīāṇam EM. 8) y only after ā in EM. 9) <sup>o</sup>oa AEM. 10) H  
adds jīvadayāṇam. 11) not in AH. 12) not in M. 13) not in A, <sup>o</sup>si<sup>o</sup> H.  
14) ttāṇam H. 15) ṇa EHL. 16) gai E. 17) pati<sup>o</sup> A, ṇam added in H. 18) viṇṭa  
CE, via<sup>o</sup> M. 19) chaumm<sup>o</sup> CM. 20) ṇu H. 21) um CM. 22) bohiy<sup>o</sup> C, voliy<sup>o</sup>  
B, bohaāṇam M. 23) dampsīṇam B. 24) aruam CE, arūam M, arūvaṇ H.  
25) <sup>o</sup>vāh<sup>o</sup> B. 26) jia EHM. 27) the following gāthā is inserted in C: je āiā  
(?) siddhā je (a) bhavissam' aṇāgae kāle | sampai a vaṭṭamāṇā, savve ti-viḥe  
ṇa vaṇḍāmi ||.

namo<sup>28</sup> 'tthu ñaṃ samaṇassa bhagavao<sup>29</sup> Mahāvīrassa ādigarassa<sup>30</sup> carama<sup>31</sup>-titthagarassa puvva-titthayara-niddiṭṭhassa jāva sampāviukāmassa; vamaṃdāmi ñaṃ bhagavaṃtaṃ tattha-gayaṃ<sup>32</sup> iha-gae<sup>32</sup>; pāsau<sup>33</sup> me bhagavaṃ tattha-gae<sup>34</sup> iha-gayaṃ' ti<sup>35</sup> kaṭṭu samaṇaṃ bhagavaṃ Mahāvīraṃ vamaṃdai<sup>36</sup> namaṃsai<sup>36</sup>, 2 ttā<sup>37</sup> sihāsaṇa-vamaṃsi puratthābhimuhe<sup>38</sup> sannisanne<sup>39</sup>. tae ñaṃ tassa Sakkassa dev'imāssa deva-ranno<sup>40</sup> ayam eyārūve ajjhatthie<sup>41</sup> cintie patthie maṇogae saṃkappe samuppajjitthā: (16.)

'na<sup>1</sup> eyaṃ<sup>2</sup> bhūyaṃ<sup>2</sup>. na eyaṃ<sup>2</sup> bhavvaṃ, na eyaṃ<sup>2</sup> bhavissaṃ<sup>3</sup>: jaṇ ñaṃ<sup>4</sup> arahantaṃ vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta-kulesu vā paṃta-kulesu vā tuccha-kulesu vā daridda-kulesu vā kiviṇa<sup>5</sup>-kulesu vā bhikkhāga<sup>6</sup>-kulesu vā māhaṇa-kulesu vā āyāṃsu vā āyāṃti<sup>7</sup> vā āyāssaṃti vā (17.) evaṃ khalu arahantaṃ<sup>1</sup> vā cakkavaṭṭi vā baladevā vā vāsudevā vā ugga-kulesu vā bhoga-kulesu vā rāṇṇa<sup>2</sup>-kulesu vā<sup>3</sup> Ikkhāga-kulesu vā khattiya<sup>4</sup>-kulesu vā Harivaṃsa-kulesu vā annayaresu<sup>5</sup> vā tahappagāresu vā visuddha-jāi<sup>6</sup>-kula-vamasesu vā āyāṃsu vā 3<sup>7</sup> (18.) atthi puṇa ese vi bhāve log'-accheraya-bhūe. aṇantaṃhiṃ osappiṇi<sup>1</sup>-ussappiṇiṃhiṃ<sup>2</sup> viikkantaṃhiṃ<sup>3</sup> samuppajjai<sup>4</sup> 900 nāma-gottassa<sup>5</sup> vā<sup>6</sup> kammaṃsa akkhiṇassa aveiyassa<sup>7</sup> añjijjhaṇassa<sup>8</sup> udayaṇaṃ, jaṇ ñaṃ<sup>9</sup> arahantaṃ vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta<sup>10</sup>-kulesu vā paṃta<sup>10</sup>-kulesu vā tuccha-daridda-bhikkhāga-kiviṇa-(māhaṇa-kulesu vā)<sup>11</sup> āyāṃsu<sup>12</sup> vā 3, kucchisaṃsi gabbhattāe<sup>13</sup> vakkamiṃsu vā<sup>14</sup> vakkamaṃti vā vakkamiṃsaṃti vā ; no ceva ñaṃ joṇi-jamṇaṇa<sup>15</sup>-nikkhamanaṇaṃ nikkhamiṃsu vā nikkhamantaṃti vā nikkhamiṃsaṃti vā! (19.) ayaṃ ca ñaṃ samaṇe bhagavaṃ Mahāvīre Jambuddhe<sup>1</sup> dīve<sup>1</sup> Bhārahe<sup>1</sup> vāse māhaṇa-Kuṇḍaggāme nayare Usabhadattassa māhaṇassa Kōḍāla-sagottassa<sup>2</sup> bhāriyāe<sup>3</sup> Devāṇamaḍāe māhaṇie Jālamdhara-sagottāe<sup>4</sup> kucchisaṃsi gabbhattāe vakkantaṃte. (20.) taṃ jīyaṃ<sup>1</sup> eyaṃ<sup>1</sup> tiya<sup>1</sup>-paccuppaṇṇa<sup>2</sup>-m-aṇāgayāṇaṃ sakkāṇaṃ dev'imāṇaṃ<sup>3</sup> deva-rāṇaṃ<sup>4</sup>, arahantaṃ<sup>5</sup> bhagavaṃte tahappagārehiṃto aṃta<sup>6</sup>.

16. 28) 'u E. 29) 'au M. 30) āi E, adi M, kar<sup>o</sup> A. 31) cari<sup>o</sup> B. 32) gat<sup>o</sup> CH. 33) 'ai B, *kvacit* S. 34) gao B. 35) tti M. 36) 'ati CH. 37) not in ABM. 38) 'rith<sup>o</sup> C. 39) 'saṇṇo CH, nisaṇṇe M, saṃnisamaṇe B. 40) ṇṇ CH. 41) abbh<sup>o</sup> H.

17. 1) no khalu CH, na kha M. 2) see 16<sup>s</sup>. 3) bhavissai C. 4) nn EHM, jaṇ ñaṃ BC. 5) kivaṇa BC. 6) 'āyara ABE. 7) āyāṃti B.

18. 1) ari<sup>o</sup> EM. 2) nn CHM, rāyanna E. 3) AE, add nāya-kulesu vā. 4) ia E. 5) ṇṇ A annat<sup>o</sup> B. 6) jāti C. 7) fully repeated in M.

19. 1) usa<sup>o</sup> B, ussa<sup>o</sup> EM, uva<sup>o</sup> H. 2) osa<sup>o</sup> BE, usa<sup>o</sup> M, ava<sup>o</sup> CH. 3) viti<sup>o</sup> C, vai E, CH add. kayāṃ. 4) B adds tti. 5) gu<sup>o</sup> BEM. 6) not in AE. 7) ved. S. 8) nn CEHM, añji<sup>o</sup> C. 9) jaṇ ñaṃ C, jaṇaṃ EHM. 10) 'ntta B. 11) not in AB. 12) āṃsu B, āy<sup>o</sup> M. 13) down to *no* not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go<sup>o</sup> C, sagu EM. 3) iāo EM. 4) ssago<sup>o</sup> H, sagu EM.

21. 1) see 16<sup>s</sup>. 2) nn CHM. 3) aṇ<sup>o</sup> C. 4) rāi<sup>o</sup> A. 5) ari<sup>o</sup> E, down to tuccha not in H. 6) atta B.



kulehinto panta-kulehinto<sup>7</sup> tuccha-daridda-bhikkhâga-kivîṇa<sup>8</sup>-kulehinto<sup>9</sup> tahappagâresu<sup>10</sup> vâ ugga-kulesu vâ bhoga-kulesu vâ râṇṇa<sup>11</sup>-kulesu<sup>12</sup> vâ<sup>12</sup> Nâya<sup>13</sup>-khattiya-Harivaṇsa-kulesu<sup>14</sup> vâ<sup>14</sup> annayaresu<sup>15</sup> vâ tahappagâresu visuddha-jâi<sup>16</sup>-kula-vaṇsesu vâ [raja-sirîṇ kâremânesu pâlemânesu]<sup>17</sup> sâharâvittae. taṃ seyaṃ khalu mama<sup>18</sup> vi<sup>13</sup>, samaṇaṃ bhagavaṃ Mahâviraṃ carama<sup>19</sup>-titthayaraṃ puvva-titthayara-niddiṭṭhaṃ mâhaṇa-Kuṇḍaggâma<sup>20</sup> nayarâ<sup>20</sup> Usabhadattassa mâhaṇassa<sup>21</sup> Koḍâla-sagottassa<sup>22</sup> bhâriyâe<sup>1</sup> Devâṇaṃdâe mâhaṇie Jâlaṇdhara-sagottâe<sup>23</sup> kucchîo<sup>20</sup> khattiya<sup>1</sup>-Kuṇḍaggâme nayare<sup>24</sup> Nâyâṇaṃ khattiyâṇaṃ<sup>1</sup> Siddhatthassa khattiyassa<sup>1</sup> Kâsava-gottassa<sup>25</sup> bhâriyâe<sup>1</sup> Tisâlâe khattiyâṇie<sup>1</sup> Vâsittâ-sagottâe<sup>23</sup> kucchiṇsi gabbhattâe sâharâvittae; je vi ya<sup>1</sup> ṇaṃ se Tisâlâe khattiyâṇie<sup>1</sup> gabbhe, taṃ pi ya<sup>1</sup> ṇaṃ Devâṇaṃdâe mâhaṇie Jâlaṇdhara-sagottâe<sup>26</sup> kucchiṇsi gabbhattâe sâharâvittae<sup>1</sup> ti<sup>27</sup> kaṭṭu evaṃ sampehei, evaṃ<sup>21</sup> sampehittâ Hariṇegamesiṃ pâyattâṇiyâhivaiṃ<sup>28</sup> devaṃ saddâvei, Hariṇegamesiṃ devaṃ<sup>29</sup> saddâvittâ evaṃ vayâsî: (21.)

‘evaṃ khalu, Devâṇuppiyâ! na<sup>1</sup> eyaṃ bhūyaṃ, na<sup>1</sup> eyaṃ bhavvaṃ, na<sup>1</sup> eyaṃ bhavissaṃ: jaṇ ṇaṃ arahantâ vâ cakkavattî<sup>2</sup> vâ baladevâ<sup>2</sup> vâ vâsudevâ vâ aṇṭa<sup>6</sup>-panta<sup>7</sup>-kivîṇa<sup>3</sup>-daridda-tuccha-bhikkhâga-mâhaṇa<sup>4</sup>-kulesu<sup>5</sup> vâ<sup>5</sup> âyâṃsu vâ 3. evaṃ khalu arahantâ vâ cakka<sup>6</sup> bala<sup>6</sup> vâsudevâ vâ ugga-kulesu vâ bhoga-râṇṇa<sup>8</sup>-khattiya-Ikkhâga-Harivaṇsa-kulesu vâ annayaresu vâ tahappagâresu visuddha-jâi-kula<sup>8</sup>-vaṇsesu<sup>8</sup> âyâṃsu vâ 3. (22.) atthi puṇa esa bhâve log<sup>7</sup>-accheraya-bhûe. aṇaṇṭâhiṃ ussappiṇi-osappiṇiṃ viikkamṭâhiṃ samuppajjai<sup>1</sup> nâma-gottassa kammaṃ akkhinassa aveiyassa<sup>2</sup> anijjinnassa udayaṇaṃ, jaṇ ṇaṃ arahantâ vâ cakkavattî vâ baladevâ vâ vâsudevâ vâ aṇṭa-kulesu vâ panta-kulesu vâ tuccha-daridda-kivîṇa<sup>3</sup>-bhikkhâga-kulesu<sup>4</sup> vâ âyâṃsu vâ 3, no<sup>5</sup> ceva ṇaṃ joṇi-jammaṇa-nikkhamaṇeṇaṃ<sup>6</sup> nikkhamiṃsu vâ 3. (23.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvira Jambuddive dive Bhârahe vâse mâhaṇa-Kuṇḍaggâme nayare<sup>1</sup> Usabhadattassa mâhaṇassa Koḍâla-sagottassa bhâriyâe Devâṇaṃdâe mâhaṇie Jâlaṇdhara-sagottâe kucchiṇsi gabbhattâe vakkamte. (24.) taṃ jîyaṃ eyaṃ tîya-paccu-

21. 7) not in A, down to taha<sup>0</sup> not in H. 8) kivîṇa AE, EM add mâhaṇa. 9) not in A, M adds vâ mâhaṇakulehinto vâ. 10) âhinto A. 11) na A, râṇṇa M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) annâ<sup>0</sup> A, annat B, na CEM, annesu H. 16) jâti B. 17) not in ABCE. 18) mama A, not in C. 19) carima B. 20) o and u initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu<sup>0</sup> E. 23) sagu EM. 24) nag A. 25) gu<sup>0</sup> EM. 26) sagu EM, gu<sup>0</sup> B. 27) tti EM. 28) pây<sup>0</sup> B, <sup>0</sup>piâ<sup>0</sup> E, ŋia M, <sup>0</sup>vai BH. 29) not in EM.

22. I have given only the more important v. r. of the §§ 22—26, for the rest see 17—21. 1) na A. 2) AM as below. 3) kivîṇa AH. 4) only in M. 5) not in M. 6) atta B. 7) panta B. 8) M adds nâya. kulesu A.

23. 1) <sup>0</sup>anti AB, <sup>0</sup>tti H. 2) ved<sup>0</sup> A. 3) kivîṇa A. 4) not in A. 5) no A. 6) ŋi<sup>0</sup> A.

24. 1) nag<sup>0</sup> A.

ppanna<sup>1</sup>-*m*-anâgayânam sakkânam dev'-imânam deva-rânam, arabante bhagavante tahappagârehimto amta<sup>2</sup>-kulehimto<sup>3</sup> pamta<sup>2</sup>-kulehimto<sup>3</sup> tuccha-kiviṇa<sup>4</sup>-daridda-vanimagga-[*jāva*-māhaṇa]-kulehimto tahappagâresu ugga-kulesu vâ bhoga-râinna<sup>1</sup>-[Nāya]-khattiya-Ikkhâga-Harivaṇsa-kulesu<sup>5</sup> vâ annayaresu tahappagâresu visuddha-jâi-kulavāṇsesu vâ sâharāvittae. (25.) tam gaccha nam tumam samaṇam bhagavam Mahāvīram māhaṇa-Kuṇḍaggāmāo nayarāo<sup>1</sup> Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devāṇaṇḍāe māhaṇie Jālaṇdhara-sagottāe kucchio khattiya-Kuṇḍaggāme nayare Nāyāṇam khattiyāṇam Siddhatthassa khattiyassa Kāsava-guttassa bhāriyāe Tisalāe khattiyāṇie Vasiṭṭha-sagottāe kucchimsi gabhattāe sâharāhi; je vi ya nam se Tisalāe khattiyāṇie gabbhe, tam pi ya nam Devāṇaṇḍāe māhaṇie Jālaṇdhara-sagottāe kucchimsi gabhattāe sâharāhi, sâharittā mama eyam ānattiyam khippam eva paccapiṇāhi. (26.) tae nam se Hariṇegamesi<sup>1</sup> pāyattāṇiyābhivai<sup>2</sup> deve<sup>3</sup> Sakkeṇam dev'-imānam deva-rannā evam vutte samāṇe haṭṭhe<sup>4</sup> *jāva* hiyae<sup>5</sup> kara-yala *jāva* tti kaṭṭu: "evam<sup>6</sup> jam devo ānavei" tti<sup>7</sup>; āṇae vinaeṇam vayanam paḍisunēi<sup>8</sup>, evam<sup>6</sup> paḍisunittā Sakkassa<sup>9</sup> dev'-imāssa deva-ranno<sup>10</sup> amtiāo<sup>11</sup> parinikkhamai<sup>12</sup>, uttara-puratthimam disī-bhāgam avakkamai, avakkamittā veuvviya-samugghāeṇam samohaṇai<sup>13</sup>, 2 ttā samkhijjāim joyāṇāim daṇḍam nissarai<sup>14</sup>; tam jahā<sup>15</sup>: rayāṇāṇam vayarāṇam<sup>16</sup> veruliyāṇam<sup>17</sup> lohīy'akkhāṇam<sup>17</sup> masāragallāṇam hamsa-gabbhāṇam pulayāṇam sogamdhīyāṇam<sup>17</sup> joīrasāṇam<sup>18</sup> amjaṇāṇam amjaṇapulayāṇam [rayāṇāṇam]<sup>6</sup> jāyarūvāṇam subhagāṇam amkāṇam phalibhāṇam riṭṭhāṇam 16 ahābhāyare<sup>19</sup> poggale<sup>20</sup> parisāḍei, 2 ttā<sup>6</sup> ahāsuhume poggale<sup>21</sup> pariādiyati<sup>22</sup>, (27.) 2 ttā<sup>1</sup> duecam<sup>2</sup> pi veuvviya<sup>3</sup>-samugghāeṇam samohaṇai<sup>4</sup>, samohaṇittā uttara-veuvviyam rūvam viuvvai, viuvvittā tae ukkiṭṭhāe turīyāe<sup>3</sup> cavalāe cheāe<sup>5</sup> camḍāe jayanāe<sup>6</sup> uddhuyāe<sup>3</sup> sigghāe divvāe deva-gaie<sup>7</sup> vītivayamāṇe<sup>8</sup> 2 tiriyam asampkhejjāṇam diva-samuddāṇam majjham majjheṇam, jeṇ'eva Janbuddive dīve, jeṇ'eva<sup>9</sup> Bhārahe vāse, jeṇ'eva māhaṇa-Kuṇḍaggāme nayare<sup>10</sup>, jeṇ'eva<sup>11</sup> Usabhadattassa māhaṇassa gihe<sup>12</sup>, jeṇ'eva Devāṇaṇḍā māhaṇi, teṇ'eva uvāgacchai, uvāgacchittā āloe samaṇassa bhagavao Mahāvīrassa paṇāmaṇ karei, 2 ttā Devāṇaṇḍāe māhaṇie saparijāṇāe<sup>13</sup> osovaṇim<sup>14</sup> dalai<sup>15</sup>, 2 ttā asubhe<sup>16</sup> poggale<sup>17</sup>

25. 1) ṇṇ A. 2) ṇṭta B. 3) BCM om. 4) ṇava<sup>o</sup> AM.

26. 1) nag A; BCH *jāva*, instead of Usabhadattassa down to je vi.

27. 1) ṇshī H. 2) aggaṇ<sup>o</sup> A, pa<sup>o</sup> B, ṇṇiyā<sup>o</sup> B, niā E, ṇṇiā<sup>o</sup> M. 3) not in H. 4) ṇa EH. 5) hīae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, ṇanti H. 9) down to uttara<sup>o</sup> not in BEM. 10) ṇṇ C. 11) iyāo CH. 12) paḍi<sup>o</sup> CH, ṇei A, 2 ttā added in H. 13) ṇṇati C, ṇṇai B, *kvacit* S. 14) ṇir<sup>o</sup> E. 15) not in E. 16) vair<sup>o</sup> BCEH. 17) see 16<sup>a</sup>. 18) ṇsarāṇam A. 19) āhā<sup>o</sup> B. 20) pu<sup>o</sup> all except B. 21) pu<sup>o</sup> all except AB. 22) ṇai A, pariāei EM.

28. 1) pariāittā M. 2) doccam BHS. 3) see 16<sup>a</sup>. 4) ṇati C, ṇṇai B. 5) not in ABM, H after camḍāe. 6) jaiṇ<sup>o</sup> E. 7) gaie E, ṇtie C. 8) vii<sup>o</sup> EH, vii<sup>o</sup> M, ṇvaim<sup>o</sup> H. 9) om. HM. 10) ṇa<sup>o</sup> H, nag<sup>o</sup> E. 11) not in H. 12) gehe M. 13) E adds a. 14) as<sup>o</sup> E, us<sup>o</sup> H. 15) dalayai A. 16) ṇhe BCH. 17) pu<sup>o</sup> CEHM.

avaharai, subhe<sup>16</sup> poggale<sup>17</sup> pakkhivai, 2ttâ “añujāṇau me<sup>11</sup> bhagavaṃ”  
tti kaṭṭu samaṇaṃ bhagavaṃ Mahāviraṃ avvābāhaṃ<sup>18</sup> avvābāheṇaṃ<sup>18</sup>  
kara-yala-sampudeṇaṃ giṇhai<sup>19</sup>, 2 ttā jeṇ’eva khattiya<sup>3</sup>-Kumḍaggāme  
nayare<sup>20</sup>, jeṇ’eva Siddhatthassa khattiyassa<sup>3</sup> gihe<sup>21</sup>, jeṇ’eva Tisālā  
khattiyāṇi<sup>3</sup>, teṇ’eva uvāgacchai, 2ttā Tisālāe khattiyāṇi<sup>3</sup> sa-  
parijaṇāe<sup>22</sup> osovaṇiṃ<sup>14</sup> dalai<sup>15</sup>, 2ttā asubhe<sup>23</sup> poggale<sup>17</sup> avaharai,  
2ttā subhe<sup>23</sup> poggale<sup>17</sup> pakkhivai, 2ttā samaṇaṃ bhagavaṃ Mahā-  
viraṃ<sup>24</sup> avvābāhaṃ<sup>25</sup> avvābāheṇaṃ<sup>25</sup> Tisālāe khattiyāṇi<sup>3</sup> kucchiṃsi  
gabbhattāe sāharai<sup>26</sup>; je vi ya<sup>27</sup> ṇaṃ se Tisālāe khattiyāṇi<sup>3</sup> gabbhe,  
taṃ pi ya<sup>27</sup> ṇaṃ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe<sup>28</sup>  
kucchiṃsi<sup>29</sup> gabbhattāe<sup>11</sup> sāharai<sup>30</sup>, 2ttā<sup>11</sup> jāṃ eva diṣiṃ<sup>31</sup> pāu-  
bhūe, tām eva diṣiṃ<sup>31</sup> paḍigae (28.) tae<sup>1</sup> ukkiṭṭhāe turīyāe<sup>2</sup> cavalāe  
caṃdāe<sup>1</sup> cheyāe<sup>3</sup> jayaṇāe<sup>4</sup> uddhuyāe<sup>2</sup> sigghāe divvāe deva-gaie<sup>5</sup>  
tiriyam<sup>2</sup> asaṃkhejjāṇaṃ<sup>6</sup> diva-samuddāṇaṃ majjhaṃ majjheṇaṃ  
joyaṇa<sup>2</sup>-sāhassiehiṃ<sup>7</sup> viggāhehiṃ uppayamāṇe 2, jeṇāṃ eva sohamme  
kappe sohamma-vaḍḍiṃsae vimāṇe sakkāṃsi sīhāsaṇaṃsi Sakke dev’-  
imde deva-rāyā, teṇāṃ eva uvāgacchai, 2ttā Sakkassa dev’imḍassa  
deva-raṇṇo<sup>8</sup> eyam<sup>9</sup> āṇattiyam<sup>2</sup> khippāṃ eva paccappaṇai. (teṇaṃ  
kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire tin-nāṇovagae<sup>10</sup>  
yāvi hotthā: ‘sāharijissāmi’ tti jāṇai, sāharijjaṃāṇe no<sup>11</sup> jāṇai,  
‘sāharie ‘mi’ tti jāṇai)<sup>12</sup> (29.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire,  
je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya<sup>1</sup>-bahule, tassa  
ṇaṃ āsoya<sup>1</sup>-bahulassa terasi-pakkheṇaṃ bāsiṃ<sup>2</sup> rūpiḍiehiṃ vii-  
kkamtehiṃ<sup>3</sup> tesūmassa<sup>4</sup> rūpiḍiyassa<sup>1</sup> amtarā vaṭṭamāṇe<sup>5</sup> hiyaṇu-  
kappaṇaṃ<sup>1</sup> deveṇaṃ Harinegamesiṇā Sakka-vayaṇa-saṃdiṭṭheṇaṃ  
māhaṇa-Kumḍaggāmāo nagarāo<sup>6</sup> Usabhadattassa māhaṇassa Koḍāla-  
sagottassa<sup>7</sup> bhāriyāe<sup>1</sup> Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe<sup>7</sup>  
kucchiō<sup>8</sup> khattiya<sup>1</sup>-Kumḍaggāme nagare<sup>9</sup> Siddhatthassa khattiyassa<sup>1</sup>  
Kāsava-gottassa<sup>10</sup> bhāriyāe<sup>1</sup> Tisālāe khattiyāṇi<sup>1</sup> Vāsiṭṭha-sagottāe<sup>7</sup>  
puvva-rattāvaratta-kāla-samayāṃsi hatth’uttarāhiṃ nakkhatteṇaṃ  
jogam uvāgaṇaṃ avvābāhaṃ<sup>11</sup> avvābāheṇaṃ<sup>12</sup> kucchiṃsi gabbhattāe  
sāharie<sup>13</sup>. (30.)

jaṃ rayāṇiṃ ca ṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvire Devāṇaṃdāe

28. 18) EM add divveṇaṃ paheṇaṃ, B i. marg. 19) nh EH. 20) nag<sup>o</sup> E.  
21) gehe C. 22) paria<sup>o</sup> EM. 23) <sup>o</sup>he CEHM. 24) <sup>o</sup>re C. 25) <sup>o</sup>vāh<sup>o</sup> B.  
26) <sup>o</sup>ati C. 27) a BEM. 28) sagu<sup>o</sup> BCEHM. 29) <sup>o</sup>echa<sup>o</sup> H. 30) <sup>o</sup>ati H.  
31) <sup>o</sup>saṃ BE.

29. 1) not in AB. 2) see 16<sup>a</sup>. 3) not in ABM. 4) jāṇ<sup>o</sup> B. 5) gaie E,  
viivayamāṇe add. in C. 6) <sup>o</sup>khi<sup>o</sup> BCEHM. 7) <sup>o</sup>ssihiṃ B, <sup>o</sup>ie<sup>o</sup> E. 8) nn AC’EM.  
9) evam E, eam M. 10) tiṇi BC, ga C. 11) not in A, na C. 12) not  
in EM, they have this passage at the end of 30.

30. 1) see 16<sup>a</sup>. 2) <sup>o</sup>si B, <sup>o</sup>sii C, sii EM. 3) vii A, vai C, bai H. 4) tess<sup>o</sup>  
B. 5) <sup>o</sup>nassa CH. 6) nay<sup>o</sup> B, nag<sup>o</sup> C, nay<sup>o</sup> H. 7) sagu EM. 8) in B, io H.  
9) nay<sup>o</sup> BM, nay<sup>o</sup> H. 10) gu<sup>o</sup> CEHM. 11) <sup>o</sup>vāh<sup>o</sup> AB. 12) <sup>o</sup>vāh<sup>o</sup> B. 13) see  
29<sup>12</sup>, B repeats the same passage.

31. 1) bhay<sup>o</sup> H.

mâhaṇie Jâlamdhara-sagottâe<sup>2</sup> kucchio<sup>3</sup> Tisalâe khattiyâṇie<sup>4</sup> Vâsittḥa-sagottâe<sup>6</sup> kucchimsi gabbhattâe sâharie, taṃ rayañiṃ ca ṇaṃ sâ Devâṇamdâ mâhaṇi sayañijjamsi<sup>7</sup> sutta-jâgarâ ohîramâṇi<sup>8</sup> 2 ime eyârûve<sup>9</sup> orâle<sup>8</sup> kallâṇe sive dhanne sassirîe coddassa<sup>10</sup> mahâsumiṇe Tisalâe khattiyâṇie<sup>4</sup> haḍe<sup>11</sup> pāsittâ ṇaṃ paḍibuddhâ; (taṃ jahâ<sup>12</sup>: gaya-usabha<sup>14</sup>-gâhâ<sup>13</sup>) (31.)

jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṇi Mahâvîre Devâṇamdâe mâhaṇie Jâlamdhara-sagottâe<sup>1</sup> kucchio<sup>2</sup> Tisalâe khattiyâṇie<sup>3</sup> Vâsittḥa-sagottâe kucchimsi gabbhattâe sâharie, taṃ rayañiṃ ca ṇaṃ sâ Tisalâ khattiyâṇi<sup>3</sup> taṃsi târisagaṃsi<sup>5</sup> vâsa-gharaṃsi abbhîntara<sup>6</sup> sacitta-kamme bâhîrao dûmiya<sup>4</sup>-ghaṭṭha-maṭṭhe vicitta-ulloya<sup>7</sup>-cittiya<sup>8</sup>-tale maṇi-rayāṇa-paṇâsiy<sup>4</sup>-amdhayâre bahu-sama-suvibhatta-bhûṇi-bhâge paṇca-vaṇṇa<sup>9</sup>-sarasa-surabhi<sup>10</sup>-mukka-puppha<sup>11</sup>-punnjovayâra-kalie<sup>12</sup> kâlâgaru<sup>13</sup> - pavara - kumḍurukka<sup>14</sup> - turukka<sup>15</sup> - ḍajjhaṃta<sup>16</sup>-dhûva-maghamaghamta<sup>17</sup>-gaṃdh'-uddhuyâbhîrâme<sup>4</sup> sugaṃdha-vara-gaṃdhie<sup>16</sup> gaṃdha-vaṭṭi-bhûe<sup>18</sup> taṃsi târisagaṃsi sayañijjamsi sâlingaṇa-vaṭṭie ubhao vivvoyaṇe<sup>19</sup> ubhao unnae majjheṇaṃ<sup>20</sup> gaṃbhîre gaṃgâ-puliṇa-vâlûa<sup>21</sup>-uddâla-sâlisae oyaviya<sup>22</sup>-khomiya<sup>23</sup>-dugulla-paṭṭa-paḍicchanne suviraiya<sup>23</sup>-raya-ttâṇe ratt'-amsuya<sup>24</sup>-saṃbue<sup>25</sup> suramme âṇaga<sup>26</sup>-rûya<sup>27</sup>-bûra<sup>28</sup>-navañiya<sup>29</sup>-tûla<sup>30</sup>-phâse sugaṃdha-vara-kusuma-cunna-sayaṇovayâra-kalie puṇva-rattâvaratta-kâla-samayaṃsi sutta-jâgarâ ohîramâṇi<sup>31</sup> im' eyârûve<sup>32</sup> orâle<sup>31</sup> kallâṇe<sup>33</sup> sive<sup>34</sup> dhanne maṃgalle sassirîe coddasa<sup>35</sup> mahâsumiṇe pāsittâ ṇaṃ paḍibuddhâ. taṃ jahâ:

gaya-vasaha<sup>36</sup>-sîha<sup>37</sup> abhiseya<sup>4</sup>

dâma sasi diṇayaraṃ jhayaṃ<sup>38</sup> kuṃbhaṃ |

paumasara sâgara vimâṇa-

bhavaṇa<sup>39</sup> rayañ'-uccaya sihiṃ ca || (32.)

1. tae ṇaṃ sâ Tisalâ khattiyâṇi<sup>1</sup> tap-paḍhamayâe taoya<sup>2</sup>-cauddaṃ-taṃ ūsiya<sup>3</sup>-galia<sup>1</sup>-vipula-jalahara-hâra<sup>4</sup>-nikara-khîra-sâgara-sasaṃka-kiraṇa-daga-rama-rama<sup>5</sup>-mahâsela-paṃḍuratarāṇi samâgaya-mahuyara<sup>6</sup>-sugaṃdha-dâṇa-vâsiya-kapola<sup>7</sup>-mûlāṇi deva-râya-kumjara-vara-

31. 2) sagu<sup>0</sup> EM. 3) ū BIL. 4) *y* only after *ā* in M. 5) A om. 6) ssa BC. see<sup>2</sup>. 7) sah<sup>0</sup> H. 8) u<sup>0</sup> H. 9) cār<sup>0</sup> M, ār<sup>0</sup> E. 10) cau<sup>0</sup> BEHM. 11) haḍhe A; CE add me. 12) HM om. 13) not in C. 14) <sup>0</sup>ha B, vasaha M.

32. 1) ssa<sup>0</sup> B, sagu EM. 2) ū H. 3) see 16<sup>8</sup>. 4) ssa<sup>0</sup> CE, <sup>0</sup>gu<sup>0</sup> EM, go<sup>0</sup> H. 5) târisi B. 6) <sup>0</sup>ato A, au BM. 7) <sup>0</sup>oga B, <sup>0</sup>oa EM. 8) not in A, cilliya H, cillia corr. in cittia B. cittia EM, see notes. 9) nn AEM. 10) <sup>0</sup>hi BEHM. 11) shph AB. 12) <sup>0</sup>ie M. 13) <sup>0</sup>guru CE. <sup>0</sup>gârû H. 14) <sup>0</sup>da<sup>0</sup> HM, <sup>0</sup>ra<sup>0</sup> B. 15) <sup>0</sup>ra<sup>0</sup> B, not in H. 16) not in B. 17) gheṃta B. 18) <sup>0</sup>te C. 19) <sup>0</sup>bbo<sup>0</sup> CEH, ppo<sup>0</sup> B, bo M, see<sup>3</sup>. 20) <sup>0</sup>ena ya BE, <sup>0</sup>ena i C. 21) vâlû A, <sup>0</sup>uâ CEM. 22) oavia BEM, ubhaoyaviya A, uvaciya C. 23) <sup>0</sup>ia BEM. 24) <sup>0</sup>na BEM. 25) saṃvude M. 26) âi EM. 27) rûa BEM. 28) pûra A. 29) pava<sup>0</sup> A. 30) tulla C, tûlatulla EM. 31) u<sup>0</sup> CH. 32) imeâ<sup>0</sup> B, ime eâ<sup>0</sup> EM. 33) not in C. 34) down to codd.<sup>0</sup> not in ACHEM, EM add jâva. 35) cau BEM. 36) B gâhâ om. cet. 37) sihaṃ M. 38) jjh ACH. 39) bhu<sup>0</sup> H.

33. 1) BEM no *y*. 2) not in HM, inserted in the margin of B by 2 hd. see<sup>1</sup>. 3) ussia B. 4) nihâra M. 5) E om. 6) see<sup>1</sup>, *kvacit* mahuyara tti padaṃ na dṛiçyate. S. 7) kav<sup>0</sup> EM.



ppamāṇaṃ picchai sajala-ghaṇa-vipula-jalahara-gajjiya<sup>1</sup>-gambhīra-cāru-ghosaṃ ibhaṃ subhaṃ savva-lakkhaṇa-kayambiyam<sup>1</sup> varo-  
rum. (33.)

2. tao<sup>1</sup> puṇo dhavala-kamala-patta-payarāireya-rūva-ppabhaṃ  
pahā-samudaṇṇahārehiṃ<sup>2</sup> savva ceva divayaṃtaṃ aisiribhara-pillāṇā<sup>3</sup>-  
visappaṃta-kāṃta-sohaṃta-cāru-kakuhaṃ taṇu-suddha<sup>4</sup>-sukumāla-  
loma-niddha<sup>5</sup>-cehaviṃ thira-subaddha-maṃsaḷṇvaciya<sup>6</sup>-laṭṭha-suvi-  
bhata-suṇḍar'-aṅgaṃ picchai ghaṇa-vaṭṭa-laṭṭha-ukkiṭṭha<sup>7</sup>-tupp'-  
agga-tikkha-siṃgaṃ<sup>8</sup> daṃtaṃ sivaṃ samāṇa-sohaṃta<sup>9</sup>-suddha-daṃtaṃ  
vasahaṃ amiya<sup>6</sup>-guṇa-maṅgala-muhaṃ. (34.)

3. tao puṇo hāra-nikara-khīra-sāgara-sasaṃka-kīraṇa-daga-  
rayaya-mahāsela-paṇḍur'-aṅgaṃ<sup>1</sup> २०० ramañijja-picchañijjaṃ<sup>2</sup> thira-  
laṭṭha-paṭṭha-vaṭṭa<sup>3</sup>-pīvara-susiliṭṭha<sup>5</sup>-tikkha-dādhā-vidāmbiya<sup>4</sup>-  
maṃ parikamma<sup>4</sup>-jacca-kamala<sup>6</sup>-komala<sup>7</sup>-pamāṇa<sup>8</sup>-sohaṃta-laṭṭha-  
uṭṭhaṃ ratt'-uppala-patta-maṇya<sup>4</sup>-sukumāla-tālu<sup>10</sup>-nillāli<sup>11</sup>-agga-  
jīhaṃ mūsāgaya<sup>12</sup>-pavara-kaṇaga-tāviya<sup>4</sup>-āvatāyaṃta-vaṭṭa-taḍi<sup>13</sup>-  
vinnala-sarisa-nayaṇaṃ visāla-pīvara-varorūṇa<sup>14</sup> paḍipunna-vinnala-  
khaṇḍhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarā-  
ḍova-sohiyaṃ<sup>4</sup> ūsiya<sup>4</sup>-suninmiya<sup>4</sup>-sujāya-apphoḍiya<sup>15</sup>-laṃgūlaṃ<sup>16</sup>  
somaṃ somākāraṃ<sup>17</sup> līlāyaṃtaṃ<sup>18</sup> naha-yalāo<sup>19</sup> uvayaṃmāṇaṃ niyaga<sup>4</sup>-  
vayaṇaṃ aivayaṃtaṃ picchai sā gāḍha-tikkh'-agga-nahaṃ sīhaṃ  
vayaṇa-siri<sup>20</sup>-pallava<sup>21</sup>-patta-cāru-jīhaṃ. (35.)

4. tao puṇo punna<sup>1</sup>-canda-vayaṇā uccāgaya-ṭhāṇa<sup>2</sup>-laṭṭha-saṇ-  
ṭhiyaṃ<sup>3</sup> pasattha-rūvaṃ supaiṭṭhiya<sup>3</sup>-kaṇagamaya<sup>4</sup>-kumma-sariṣṇva-  
māṇa-calaṇaṃ accunnaya-pīṇa-raiya<sup>5</sup>-maṃsala-unnaṇya-taṇu-taṃba-  
niddha-nahaṃ kamala-palāsa-sukumāla-kara-carāṇa-komala-var'-  
aṅgulim kuruvindāvatta-vaṭṭaṇupuvva<sup>6</sup>-jaṃghaṃ nigūḍha-jāruṇa  
gaya-vara-kara-sarisa-pīvarorūṇa camikara-raiya<sup>3</sup>-mehalā-jutta-kāṃta-  
vitthinna-soni-cakkaṃ jacc'-aṃjaṇa-bhamara-jalaya-payara<sup>7</sup>-ujjuya<sup>3</sup>-  
sama-saṃhiya<sup>3</sup>-tanuya<sup>8</sup>-āijja<sup>9</sup>-laḍaḥa-sukumāla-maṇya<sup>8</sup>-ramañijja-  
roma-rāiṇa nābhī-maṇḍala-suṇḍara-visāla-pasattha-jaghaṇaṃ kara-yala-  
māiya<sup>8</sup>-pasattha-tivaliya<sup>8</sup>-majjhaṃ nāṇa-maṇi-kaṇaga<sup>10</sup>-rayaṇa<sup>10</sup>-  
vinnala-mahātavañijjābharaṇa<sup>11</sup>-bhūsaṇa-virāiya<sup>8</sup>-m-aṅg'-uvaṃgiṇ<sup>12</sup>  
hāra-virāyaṃta-kumda-māla<sup>13</sup>-pariṇaddha-jalajalimta<sup>14</sup>-thaṇa-juyala<sup>8</sup>.

34. 1) H has always tau. 2) <sup>o</sup>dau<sup>o</sup> CEH, <sup>o</sup>ddau<sup>o</sup> M. 3) pell<sup>o</sup> CH, pill<sup>o</sup> E. 4) sui H. 5) nī<sup>o</sup> CH. 6) <sup>o</sup>ia BEM. 7) viṣiṭṭha added in CH. 8) *kvacit* tuppapushpaggatikkhasiṃgaṃ *ūti pāṭhas* S. 9) sobh. M.

35. 1) āgāraṃ CH, <sup>o</sup>ataraṃ M. 2) pe<sup>o</sup> CH. 3) ghaṭṭa E, paṭṭa E. 4) *y* only after ā in BEM. 5) viṣiṭṭha added in HM. S. 6) jaccā H. 7) om. E. 8) māiya H. S. 9) sobh<sup>o</sup> M. 10) tāla B. 11) nīlī<sup>o</sup> M, see<sup>4</sup>. 12) mū<sup>o</sup> H. 13) taḍiya CH. 14) pīvarorūṇa CM. 15) <sup>o</sup>lia B, see<sup>4</sup>. 16) lā<sup>o</sup> HM. 17) <sup>o</sup>gār<sup>o</sup> E. 18) jaṃbhayaṃtaṃ added in CH. 19) <sup>o</sup>āte CH. 20) siri H. 21) palāmba B *kvacit*. S.

36. 1) nū CH. 2) ṭṭh CH. 3) see 35<sup>4</sup>. 4) kaṇaga CH. 5) rayaya H, see<sup>3</sup>. 6) aṇuvu<sup>o</sup> M. 7) paṃkar-H. 8) *y* omitted in BEM. 9) ācīja H. 10) rayāṇa-kaṇaga CM. 11) <sup>o</sup>haraṇa CEH. 12) <sup>o</sup>gaṇ C, birāiyaṃgamaṃgaṃ H. 13) mālā H. 14) jalajalajalimta B, S. *kvacit*. jalajalimta CH.

vimala - kalasam âia<sup>15</sup> - pattiya<sup>8</sup> - vibhûsiṇa<sup>16</sup> subhaga - jâl' - ujjaleṇa muttâ-kalâveṇam urattha-diṇâra-mâlaya<sup>17</sup> - viraiṇa<sup>18</sup> kamṭha-maṇi-suttaṇa ya kuṇḍala-juyal<sup>19</sup> - ullasanta-amsovasatta-sobhamta-sappa-bheṇam sobhâ-guṇa-samudaeṇam âṇaṇa-kuḍupbieṇam<sup>19</sup> kamalâmalavisâla-ramaṇijja-loyaṇam<sup>8</sup> kamala-pajjalanta-kara-gahiya<sup>3</sup> - mukka-toyaṇ<sup>3</sup> lîlâ-vâya-kaya-pakkhaeṇam suvisada<sup>20</sup> - kasiṇa-ghaṇa-sanha<sup>21</sup> - lambhamta-kesa-hattham pauma-ddaha-kamala-vâsiṇim Sirim bhagavaim<sup>22</sup> picchai Himavaṇta-sela-sihare disâ-ga'imḍoru-pîvara-karâbhisiccamâṇim. (36.)

5. tao puṇo sarasa-kusuma-maṇḍâra-dâma-ramaṇijja-bhûyaṇ<sup>1</sup> caṇṇapagâsoga-punnâga-nâga-piyaṇgu<sup>1</sup> - sirîsa-muggaraga<sup>2</sup> - malliyâ<sup>3</sup> - jâi-jûhiy'<sup>3</sup> - aṇkolla-kojja<sup>5</sup> - korimṭa - patta<sup>6</sup> - damaṇaya - navamâliya<sup>7</sup> - vaula<sup>8</sup> - tilaya<sup>8</sup> - vâsantiya<sup>1</sup> - paum' - uppala - pâḍala<sup>9</sup> - kuṇḍaimutta - sahakâra-surabhi-gaṇḍhim<sup>10</sup> aṇuvama-maṇohareṇam gaṇḍheṇam dasa-disâo<sup>11</sup> vi vâsayaṇtam savvoya<sup>12</sup> - surabhi-kusuma-malla-dhavala-vilasanta-kamta-bahu-vanna-bhatti-cittam chappaya-mahuyari<sup>1</sup> - bhamara-gaṇa-gumagumâyaṇta-nilimṭa<sup>13</sup> - guṇjaṇta - desa-bhâgam dâmaṇ picchai nabh'-aṇgaṇa-talâo<sup>11</sup> uvayaṇtam<sup>14</sup>. (37.)

6. sasim ca. go-khîra<sup>1</sup> - pheṇa-daga-rama-rama-kalasa-paṇḍuraṇ<sup>2</sup> subham hiyaya<sup>3</sup> - mayana-kamtaṇ paḍipunnam timira-nikara-ghaṇa-guhira<sup>4</sup> - vitimira-karaṇ pamâṇa-pakkh' - aṇta-râya-leham kumuya<sup>5</sup> - vaṇa-vibohagaṇ<sup>6</sup> nisâ-sobhagaṇ<sup>7</sup> - suparimatttha-dappaṇa-talovamaṇ haṇsa-paḍu<sup>8</sup> - vannaṇ joisa-muha-maṇḍagaṇ tama-ripuṇ<sup>9</sup> - mayana-sarâpûraṇ<sup>10</sup> - samudda-daga-pûragaṇ<sup>10</sup> - dumaṇam jaṇam daiya<sup>3</sup> - vajjiyaṇ<sup>11</sup> - pâyaehim sosayaṇtam puṇo soma-cârû-rûvaṇ picchai<sup>13</sup> - sâ gagana-maṇḍala-visâla-soma-caṇkammanâṇa-tilagaṇ<sup>6</sup> - rohiṇi-maṇa-hiyaya<sup>3</sup> - vallaṇ devî punna-caṇḍam samullasantaṇ. (38.)

7. tao puṇo<sup>1</sup> - tama-paḍala-paripphudam ceva teyasâ<sup>2</sup> - pajjalanta-rûvaṇ rattâsoga - pagâsa<sup>3</sup> - kimsuya<sup>2</sup> - suya<sup>4</sup> - muha<sup>5</sup> - guṇj'addha-râya-sarisam kamala-vaṇḍamkaraṇam aṇkaṇam joisassa aṇbara-tala-paivaṇ<sup>6</sup> - hima-paḍala-galaggahaṇ gaha<sup>7</sup> - gaṇoru - nâyagaṇ ratti-viṇâsam<sup>8</sup> - uday'-atthamaṇesu muhutta-suha-damsaṇam dunnirikkhâ<sup>9</sup> - rûvaṇ ratti-m - uddhamta<sup>10</sup> - duppayâra - ppamaddaṇam<sup>11</sup> - siya<sup>12</sup> - vega-mahaṇam picchai<sup>13</sup> - meru-giri-sayaya-pariyattayaṇ<sup>12</sup> - visâlam sûram rassi<sup>14</sup> - sahassa-payaliya<sup>12</sup> - ditta-sohaṇ. (39.)

36. 15) aia H. 16) ṇam M, CH add ya. 17) mâlâ EM, mâliya H. 18) oṇam CEH, oṛâ<sup>o</sup> H. 19) oḍam<sup>o</sup> C. 20) oḍda C, oya H. 21) ṇh CM. 22) ovaṇam H.

37. 1) see 35<sup>4</sup>. 2) muggara CH. 3) see 36<sup>8</sup>. 5) not in C. 6) koram<sup>o</sup> H. 7) ṇa<sup>o</sup> CH, see<sup>1</sup>. 8) not in B. 9) pâṭ<sup>o</sup> B. 10) oam CH. 11) âu H. 12) ooya C, see<sup>1</sup>. 13) nilam<sup>o</sup> C. 14) ov.<sup>o</sup> B.

38. 1) kkh H. 2) puṇ<sup>o</sup> CE. 3) see 35<sup>4</sup>. 4) ga<sup>o</sup> B. 5) o'maya, C, o'muda H. 6) oyaṇ H. 7) soh<sup>o</sup> C, after the following compound in E. 8) pam<sup>o</sup> M. 9) kvacit tama-ridum S. 10) o'raṇam C. 11) pariva<sup>o</sup> C, see<sup>3</sup>. 12) pâehim CEH. 13) pe<sup>o</sup> S.

39. 1) not in B. 2) see 36<sup>8</sup>. 3) pp C. 4) suga EM, see<sup>2</sup>. 5) oham B. 6) pp CH. 7) not in M. 8) vivaṇâsam kvacit. S. 9) duni<sup>o</sup> B. 10) suddhamta CEM, kvacit S. 11) pa<sup>o</sup> B. 12) see 35<sup>4</sup>. 13) pe<sup>o</sup> H. 14) o'ssi H.

8. tao puṇo<sup>1</sup> jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ<sup>2</sup> samûha-nîla-ratta-pîya<sup>2</sup>-sukkila<sup>3</sup>-sukumâl'-ullasiya<sup>4</sup>-mora - piecha - kaya - muddhayaṃ dhayaṃ<sup>5</sup> ahiya<sup>2</sup>-sassirîyaṃ<sup>2</sup> phâliya<sup>2</sup>-saṃkh'<sup>6</sup>-aṃka-kumda-daga-roya-rayaya - kalasa-paṇḍureṇa<sup>7</sup> matthaya-ttheṇa<sup>8</sup> siheṇa rāyamāṇeṇa<sup>9</sup> rāyamāṇaṃ bhittuṃ gagaṇa-tala-maṇḍalaṃ ceva vavasieṇaṃ<sup>10</sup> piechai<sup>11</sup> siva-mauiya<sup>3</sup>-māruya<sup>3</sup>-layāhaya-kampamāṇaṃ aippamāṇaṃ<sup>12</sup> jaṇa-piechanijja<sup>13</sup>-rûvaṃ. (40.)

9. tao puṇo jacca-kaṇeṇa'-ujjalaṇṭa-rûvaṃ nimmala-jala-pu-  
nnam<sup>1</sup> uttamam dippamāṇa-soham kamala-kalāva<sup>2</sup>-parirāyamāṇaṃ  
paḍipunnaya-savva-maṃgala-bheya<sup>3</sup>-samāgamaṃ pavara-royaṇa-parā-  
yanta<sup>4</sup>-kamala-tṭhiyaṃ<sup>5</sup> nayaṇa<sup>6</sup>-bhûsaṇa-karaṃ pabhâsamāṇaṃ savva  
ceva divayaṇṭam soma-lacchî-nibhelaṇaṃ<sup>7</sup> savva-pāva-parivajjiyaṃ<sup>8</sup>  
subham bhâsuram siri-varaṃ savvoya<sup>9</sup>-surabhi - kusuma-âsatta<sup>10</sup>.  
malla-dâmaṃ piechai sâ rayaya-punna-kalasaṃ. (41.)

10. tao<sup>1</sup> puṇa<sup>2</sup> ravi-kiraṇa<sup>4</sup>-taruṇa-bohiya<sup>5</sup>-sahassapatta-sura-  
bhitarā-piṃjara<sup>6</sup>-jalaṃ jalacara-pahakara-parihatthaga<sup>7</sup>-maccha-pari-  
bhujjamāṇa-jala-saṃcayaṃ mahaṇṭam jalaṇṭam iva kamala-kuva-  
laya - uppala<sup>8</sup>-tâmarasa - puṇḍarîṇu<sup>9</sup>-sappamāṇa - siri-samudaeṇaṃ<sup>10</sup>  
ramaṇijja-rûva-soham<sup>11</sup> paṇuiy'<sup>12</sup>-aṇṭa-bhamara-gaṇa-matta-mahu-  
yari<sup>13</sup>-gaṇ'-ukkar'-oliijhamāṇa<sup>14</sup>-kamalaṃ (240) kâyaṇbaga<sup>15</sup>-balâ-  
haya<sup>16</sup>-cakka-kalahamsa-sârasa-gavviya<sup>12</sup>-saṇṇa<sup>17</sup>-gaṇa-miḥuṇa-sevi-  
jjamāṇa-salilaṃ paumiṇi-pattovalagga-jala-biṇḍu-nicaya<sup>18</sup>-cittam  
piechai<sup>19</sup> sâ hiyaya<sup>20</sup>-nayaṇa-kamṭam paṇpasaraṃ nâma saraṃ  
sararuhâbhirâmaṃ. (42.)

11. tao puṇo caṇḍa<sup>1</sup>-kiraṇa-râsi-sarisa-siri-vaccha-soham cauga-  
maṇa-pavaḍḍhamāṇa<sup>2</sup>-jala-saṃcayaṃ cavala<sup>3</sup>-campa<sup>3</sup>-uccâya-pamāṇa<sup>4</sup>-  
kallola-lolaṇṭa-toyaṃ<sup>5</sup> paḍu - pavaṇāhaya - caliya<sup>6</sup>-cavala - pâgaḍa-  
taraṇga-raṇṇaṇṭa - bhaṇṇa - khokhubbhamāṇa - sobhaṇṭa - nimmala-  
ukkaḍa<sup>7</sup>-ummî - saha - saṃbapdha - dhâvamāṇoniyatta<sup>8</sup> - bhâsuratarâ-  
bhirâmaṃ<sup>9</sup> mahâmagara-maccha-timi-timigaḷa<sup>10</sup>-niruddha-tilitiliyâ-  
bhigghâya<sup>11</sup>-kappûra-phena-pasaraṃ mahânaî-turiya<sup>12</sup>-vega-m-âgaya-

40. 1) B adds canda-kiraṇa-râsi-sarisa-siri-vaccha-soham. 2) see 35<sup>4</sup>. 3) °lla CH. 4) see 36<sup>8</sup>. 5) C adds ca. 6) °kha C. 7) °am M. 8) °am B. 9) not in M. 10) vasieṇaṃ BC. 11) pe<sup>0</sup> C, pa<sup>0</sup> H. 12) not in H. 13) pe<sup>0</sup> H.

41. 1) m CH. 2) kalâpiṇ E, *kvacit* kâla-mayûra (!) kalâva S. *kvacit* paḍibujjhaṇṭa-savva-maṃgalâlaya-sam<sup>0</sup> S. 3) bheya BEM. 4) pasaraṇṭa *kvacit* S. 5) thiaṇ BCEM. 6) na<sup>0</sup> H. 7) nih<sup>0</sup> S. 8) °iam BEM, °jjaṇam C. 9) °oua BEM, ooa C, °aoya H. 10) âr<sup>0</sup> C.

42. 1) not in BCEH. 2) B adds vi; puṇar avi C. 3) taruṇa-ravi-kiraṇa-C. 4) kara M. 5) see 35<sup>4</sup>. 6) °la B. 7) °tṭhaṃ CS. °tṭhaṃ. 8) *tathâ ca pothanti*: uppalaḍalasukumâlo jassa ghare ullio hattho. S. 9) uru HM. 10) °aehiṇ H. 11) bh HM. 12) no y BCEM. 13) °ukari E, °uari BCM. 14) °royal<sup>0</sup> C, jī EH. 15) °ya M. 16) °ka C. 17) °pi E. 18) mutta CH *kvacit* S. 19) pe<sup>0</sup> H. 20) hiya BC, hiya EM.

43. 1) B adds kamṭa. 2) ddh B. tṭ M, (*parivarîyamâna vâ* S). cauggaṇa-pavaḍḍhamâna<sup>0</sup> *itī pāṭhas* S. 3) cap<sup>0</sup> M. 4) ppa<sup>0</sup> EHM. 5) toam BE. 6) °ia BCE. 7) ukkittṭha B. 8) dhâyamāṇoniyatta B see notes. 9) bhâsurâbh<sup>0</sup> B. 10) °gala CH. 11) tilîâbh<sup>0</sup> B, tilitilîâbh<sup>0</sup> E. 12) ia BE.

bhama - gaṃgâvatta - gupparamâṇ' - uccalamta<sup>13</sup> - pacconiyatta<sup>14</sup> - bhama-mâṇa-lola - salilaṃ picchai khîṛoya<sup>15</sup> - sâyaraṇi saraya<sup>16</sup> - rayaṇikara-soma-vayaṇâ. (43.)

12. tao puṇo taruṇa-sûra-maṇḍala-sama-ppabhaṇ dippamâṇa-sohaṇ<sup>1</sup> - uttama - kaṃcaṇa - mahâmaṇi - samûha - pavara - teya<sup>2</sup> - aṭṭha-sahassa-dippamta-naha - ppaivaṇ kaṇaga - payara - lambamâṇa - muttâ-samujjalaṇ<sup>3</sup> - jalaṇta - divva - dâmaṇi - ihâmiga - usabha - turaga - nara-magara<sup>4</sup> - vihaḡa<sup>5</sup> - vâlaḡa - kinnara<sup>6</sup> - ruru-sarabha-camara - samsatta - kuṃ-jara-vaṇalaya-paumaḡaya-bhatti-cittam gaṇḡdhavvopavaḡjamâṇa<sup>7</sup> - sam-punna<sup>8</sup> - ghosaṇ niccaṇ sajala-ghaṇa-viula-jalahara-gaḡjiya<sup>9</sup> - saddaṇu-nâiṇâ deva-dumduhi-mahâraveṇaṇ sayalam avi jîva-loyaṇ<sup>10</sup> - pûra-yaṇtaṇ kâlâguru-pavara - kuṇḡdurukka - turukka<sup>11</sup> - ḡajjhamta - dhûva-vâs' - aṇḡa<sup>12</sup> - uttama - maghamaghamta<sup>13</sup> - gaṇḡdh' - uddhuyâbhirâmaṇ niccâloyaṇ seyaṇ seya-ppabhaṇ sura-varâbhirâmaṇ picchai<sup>14</sup> - sâ sâovabhogaṇ<sup>15</sup> - vara<sup>16</sup> - vimâṇa-puṇḡdariyaṇ<sup>10</sup>. (44.)

13. tao puṇa pulaga-ver' - imdanila - sâsaga - kakkeyaṇa<sup>1</sup> - lohîy' - akkha<sup>1</sup> - maragaya<sup>2</sup> - pavâla<sup>3</sup> - sogamḡdhiya<sup>4</sup> - phaliha<sup>5</sup> - haṇisagabbha - aṇ-jaṇa-camḡdappaha - vara - rayaṇehiṇ mahi-yala<sup>6</sup> - paiṭṭhiyaṇ<sup>4</sup> - gagaṇa-maṇḡḡal' - aṇtaṇ paḡlîâsayamtaṇ tuṇḡgaṇ meru - giri - sannikâsaṇ<sup>7</sup> - picchai sâ rayaṇa-nikara<sup>8</sup> - râsiṇ. (45.)

14. sihiṇ<sup>1</sup> ca. sâ viul' - ujjala-piṇḡgala-mahu-ghaya<sup>2</sup> - paṇisiccamâṇa-niddhûma-dhagadhagâiya<sup>3</sup> - jalaṇta-jâl' - ujjalâbhirâmaṇ taratama-joga<sup>4</sup> - jutteliṇ<sup>4</sup> - jâla-payarehiṇ annumannaṇ<sup>5</sup> - iva aṇuppaṇnaṇ picchai<sup>6</sup> - jâl' - ujjalaṇaga aṇbaraṇ va<sup>7</sup> - katthai payamtaṇ aiveḡa<sup>8</sup> - caṇcalaṇ sihiṇ. (46.)

ime eyârîse<sup>1</sup> - subhe some piya<sup>1</sup> - daṇsaṇe surûve<sup>2</sup> - suviṇe<sup>3</sup> - datṭhûṇa<sup>4</sup> - sayana - majjhe paḡḡibuddhâ araviṇḡda - loyaṇâ<sup>1</sup> - harisa-pulaiy' - aṇḡi.

ee cau-dasa<sup>5</sup> - suviṇe<sup>6</sup>  
savvâ<sup>7</sup> - pâsei titthayara-mâyâ |  
jaṇ rayaniṇ vakkamaî<sup>8</sup>  
kucchiṇsi<sup>9</sup> - mahâyaaso arihâ<sup>10</sup> || (46<sup>b</sup>.)

tae ṇaṇ sâ Tisalâ khattiyâṇi<sup>1</sup> - ime<sup>2</sup> - eyârûve<sup>3</sup> - orâle<sup>4</sup> - coddasa<sup>5</sup>

43. 13) cch CH, uechalat S. 14) paccovaliyatta (!) C, see<sup>12</sup>. 15) °oa BEM. 16) sâraya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalantaṇ jalaṇtaṇ iva C. 4) mak° C. 5) °haṇ° B. 6) ṇn BC. 7) gaṇadhavvopavajjamâṇa kvacit S. 8) ṇn B. 9) °ia BE. 10) BCE om. y. 11) turakka C. 12) kvacit sârasaṇḡa S. 13) °imta B. 14) pe° H. 15) sâto° M, sâvaogabhogaṇ C. 16) not in H.

45. 1) y om. in BE. 2) M adds masâragalla, B i. marg. by 2hd. 3) E adds phaliḡimda. M phaliḡâ. 4) ia BCE. 5) EM om. 6) °hi° H, see<sup>1</sup>. 7) ṇn B. 8) nig° H.

46. 1) kh H. 2) ggh M. 3) ia BCE. 4) jogehiṇ H. 5) aṇṇamannaṇ CH, annamannaṇ E, annunnaṇ M. 6) pe° H; M adds sâ. 7) not in H. 8) ati° C.

46<sup>b</sup>. 1) see 45<sup>1</sup>. 2) sa° B. 3) sum° CEH. 4) M om. 5) codd° C, caudd° H. 6) sum° E, mahâsumiṇe CH. 7) savve CH. 8) C om. 9) aṇsi H. 10) arahâ EHM.

47. 1) see 45<sup>1</sup>. 2) im' CH, ee cauddasa suviṇe B. 3) eâ EM. 4) u° CHM. 5) cau° BEM.



mahâsumiṇe pāsittā naṃ paḍibuddhā samāṇī haṭṭha-tuṭṭha<sup>6</sup>-jāva-haya<sup>7</sup>-hiyaya<sup>1</sup> dhārā-haya-kalaṃbu[puppha]yaṃ<sup>8</sup> piva samûsasiya<sup>9</sup>-roma-kûvâ sumiṇ'-oggahaṃ<sup>10</sup> karei, 2 ttâ sayaññijjāo abbhutṭheī, 2 ttâ pāya-piḍhāo paccoruhai, 2 ttâ aturiyaṃ<sup>11</sup> acavalam<sup>12</sup> asaṃbhaptāe avilaṃbiyāe<sup>1</sup> rāyahaṃsa-sarisīe gaīe<sup>13</sup> jeṇ'eva sayaññije, jeṇ'eva Siddhatthe khattie<sup>14</sup>, teṇ'eva uvāgacchai, 2 ttâ Siddhatthaṃ khattiyam<sup>1</sup> tāhiṃ itṭhāhiṃ kaṃtāhiṃ maṇunnāhiṃ<sup>15</sup> maṇānāhiṃ orālāhiṃ<sup>4</sup> kallānāhiṃ sivāhiṃ dhannāhiṃ<sup>16</sup> maṃgallāhiṃ sassiriyāhiṃ<sup>1</sup> <sup>17</sup>hiyaya<sup>18</sup> - gamaññijjāhiṃ <sup>19</sup>hiyaya<sup>18</sup> - palhāyaññijjāhiṃ<sup>20</sup> miya<sup>21</sup>-mahura-maṇḍulāhiṃ girāhiṃ saṃplavamāṇī 2 paḍiboheī. (47.)

tāe<sup>1</sup> naṃ sâ Tisalā khattiyāṇī<sup>2</sup> Siddhatthenaṃ rannā<sup>3</sup> abbhāunāyā<sup>4</sup> samāṇī nānā - maṇi - rayana - bhatti - cittaṃsī bhaddāsanaṃsī nisiyai<sup>5</sup>, 2 ttā<sup>6</sup> āsatthā viṣatthā suhāsana - vara - gayā Siddhatthaṃ khattiyam<sup>2</sup> tāhiṃ itṭhāhiṃ<sup>7</sup> jāva saṃplavamāṇī 2 evaṃ vayāsī: (48.)

'evaṃ khalu ahaṃ, sāmī! ajja tamsi tārīsagaṃsī<sup>1</sup> sayaññijaṃsī vaṇṇao<sup>2</sup> jāva paḍibuddhā, taṃ jahā: gaya usabha<sup>3</sup>-gāhā. taṃ eesiṃ<sup>4</sup>, sāmī! orālāṇaṃ<sup>5</sup> coddasaṇhaṃ<sup>6</sup> mahâsumiṇāṇaṃ ke, maṇṇe<sup>7</sup>, kallāne phala-vitti-visese bhavissai?' (49.)

tāe<sup>1</sup> naṃ se Siddhatthe rāyā Tisalāe khattiyāṇīe<sup>2</sup> aṃtiē<sup>3</sup> eyaṃ aṭṭhaṃ soccā<sup>4</sup> nisamma haṭṭha-tuṭṭha<sup>5</sup> - citte āṇaṃdie pīi<sup>6</sup> - maṇe parama-somaṇassie<sup>7</sup> harisa-vasa-visappamāṇa-hiyae<sup>2</sup> dhārā-haya-nīva-surahi<sup>8</sup>-kusuma-caṃcumālaiya<sup>9</sup>-roma-kūve te sumiṇe oḡiṇhai<sup>10</sup>, 2 ttā ihaṃ pavisai<sup>11</sup>, 2 ttā appaṇo sāvāvieṇaṃ mai<sup>12</sup>-puvvaenaṃ<sup>13</sup> buddhi-vinnāṇenaṃ<sup>14</sup> tesiṃ sumiṇāṇaṃ atth'-oggahaṃ<sup>15</sup> karei<sup>16</sup>, 2 ttā Tisalaṃ khattiyāṇiṃ tāhiṃ itṭhāhiṃ jāva maṃgallāhiṃ miya<sup>2</sup>-mahura-sassiriyāhiṃ<sup>2</sup> vaggūhiṃ<sup>17</sup> saṃplavamāṇe 2 evaṃ vayāsī: (50.)

'orālā<sup>1</sup> naṃ tume. Devāṇuppie! sumiṇā diṭṭhā, <sup>2</sup>kallānā naṃ tume, Devāṇuppie! sumiṇā diṭṭhā, evaṃ sivā dhannā maṃgallā sassiriyā<sup>3</sup> ārogga<sup>4</sup>-tuṭṭhi-dīhā<sup>5</sup>-kallāna-300-maṃgalla-kāragā naṃ tume, Devāṇuppie! sumiṇā diṭṭhā<sup>6</sup>, attha-lābho, Devāṇuppie! bhoga-lābho, Devāṇuppie! putta-lābho, Devāṇuppie! sokkha<sup>7</sup>-lābho, Devāṇuppie! rajja-lābho, Devāṇuppie! evaṃ khalu tumāṃ<sup>9</sup> Devāṇ-

47. 6) not in ACH. 7) not in BCH. 8) kayamba EHM, kalaṃba BC, pupphagaṃ BCEHM. 9) <sup>u</sup>ss CEHM, see<sup>1</sup>. 10) u<sup>o</sup> EHM. 11) ṃ ACH, see<sup>1</sup>. 12) ṃm C. 13) gaīe E. 14) ite A. 15) ṃm H. 16) ṃm A, S. 17) not in A. 18) hiya BEM. 19) AE om. 20) in CH before<sup>18</sup>. 21) miu CH. see<sup>1</sup>.

48. 1) tate AE. 2) see 45<sup>1</sup>. 3) ṃm H. 4) ṃm CM, ṃ H. 5) <sup>o</sup>iai B, <sup>o</sup>iyai CHM, <sup>o</sup>iai E. 6) not in E, nisiṭṭā A, nisiṭṭa H. 7) H adds piyāhiṃ.

49. 1) <sup>o</sup>yaṃsī. 2) ṃm BEM, not in CH, they add sutta. 3) vasaha CM, om. B. 4) tesiṃ H. 5) u HM. 6) cau BEM, nh M. 7) ṃm BM.

50. 1) tate H. 2) see 45<sup>1</sup>. 3) <sup>o</sup>aṃti C. 4) su<sup>o</sup> EM. 5) down to hiyae exel. om. in M, indicated by jāva. 6) piti AC. 7) <sup>o</sup>ite A. 8) <sup>o</sup>bhi A. 9) iya C, see<sup>2</sup>. 10) u<sup>o</sup> HM, nh BEM, <sup>o</sup>ati M. 11) aṇupa<sup>o</sup> CEHM, S. 12) mati A. 13) <sup>o</sup>atenāṃ A. 14) ṃm A. 15) u<sup>o</sup> BEHM. 16) <sup>o</sup>eti C. 17) vaggūhiṃ H.

51. 1) u CHM. 2) A omits the following passage. BC: kallānā naṃ tu<sup>o</sup>. 3) <sup>o</sup>iā BE, <sup>o</sup>iyā H. 4) <sup>o</sup>ru<sup>o</sup> E. 5) āo EH, āoya M. 6) taṃ add. in E. 7) su<sup>o</sup> BCEHM. 8) not in AB. 9) tume CHM.

uppie<sup>10</sup>! navaṇḥam<sup>11</sup> māsāṇam bahu-paḍipunnāṇam addh'-atṭha-māṇam rāṇḍiyāṇam<sup>12</sup> viikkamṭāṇam<sup>13</sup> amhaṇṇ kula-keum<sup>14</sup> amhaṇṇ kula-dīvaṇṇ kula-pavvayaṇṇ kula-vaḍḍimsayaṇṇ kula-tilayaṇṇ kula-kittikaraṇṇ<sup>15</sup> kula-dīṇakaraṇṇ<sup>16</sup> kula-ādhāraṇṇ<sup>17</sup> <sup>18</sup>kula-naṇḍi-karaṇṇ <sup>18</sup>kula-jasa-karaṇṇ <sup>18</sup>kula-pāyavaṇṇ kula-vivaddhaṇa-karaṇṇ sukumāla-pāṇi-pāyaṇṇ alīṇa-saṇṇapūṇa<sup>19</sup>-paṇe'-imḍiya<sup>12</sup>-sarīraṇṇ lakkhaṇa-vaṇṇaṇa-guṇovaveyaṇṇ<sup>12</sup> māṇ'-ummāṇa-ppamāṇa<sup>20</sup>-paḍipunna<sup>21</sup>-sujāya-savv'-aṇṇa-suṇḍar'-aṇṇaṇṇ sasi-somāḍkaraṇṇ kamṭaṇṇ piya-daṇṇsaṇṇam<sup>22</sup> surūvaṇṇ<sup>8</sup> dārayaṇṇ payābisi. (51.) se vi ya<sup>1</sup> ṇaṇṇ dārae ummukka-bāla-bhāve vinnāya<sup>2</sup>-pariṇaya-mitte<sup>3</sup> jovvaṇṇagam<sup>4</sup> aṇuppatte sūre vīre vikkamṭe<sup>5</sup> vitthinna<sup>6</sup>-viula<sup>7</sup>-bala-vāhaṇe rajja-va<sup>8</sup> rāyā bhavissai<sup>9</sup>. (52.) taṇṇ orālā<sup>1</sup> ṇaṇṇ tume jāva doccaṇṇ<sup>2</sup> pi taccāṇṇ pi aṇuvūhai<sup>3</sup>. tate<sup>4</sup> ṇaṇṇ sā Tisalā khattiyāṇi<sup>5</sup> Siddhatthassa ranṇo aṇṭie eyaṇṇ<sup>5</sup> atṭhaṇṇ soccā<sup>6</sup> nisaṇṇma haṭṭha-tuṭṭha<sup>7</sup> jāva haya-hiyayā<sup>5</sup> kara-yala<sup>8</sup>-pari-ggahiyaṇṇ<sup>4</sup> dasa-nahaṇṇ<sup>9</sup> matthae aṇṇjalim kaṭṭu evaṇṇ vayāsī: (53.)

'evaṇṇ eyaṇṇ<sup>1</sup>, sāmī<sup>2</sup>! avitaham eyaṇṇ<sup>1</sup>, sāmī! asaṇḍiṭṭhaṇṇ eyaṇṇ<sup>1</sup>, sāmī! icchiyaṇṇ<sup>1</sup> eyaṇṇ<sup>1</sup>, sāmī<sup>3</sup>! paḍicchiyaṇṇ<sup>1</sup> eyaṇṇ<sup>1</sup>, sāmī<sup>3</sup>! icchiya<sup>1</sup>-paḍicchiyaṇṇ<sup>1</sup> eyaṇṇ<sup>1</sup>, sāmī<sup>3</sup>! sacceṇṇaṇṇ esaṇṇ<sup>4</sup> atṭhe se, jaḥ' etaṇṇ<sup>5</sup> tubbhe vadaha<sup>6</sup> tti kaṭṭu te sumiṇe sammāṇṇ paḍicchai. 2 ttā Siddhatthenaṇṇ ranṇā abbhāṇunnāyā samāṇi nāṇā-maṇi-ramaṇa-bhatti-cittāo bhaddāsaṇṇāo<sup>7</sup> abbhutṭhe, 2 ttā aturiyaṇṇ acavalaṇṇ<sup>4</sup> asaṇṇbhaṇṇ-tāe avilaṇṇbiyāe rāyaṇṇsa-sarisiṇe gaṭe<sup>8</sup>, jeṇ'eva sae sayañṇiṇe, teṇ'-eva uvāgacchai, 2 ttā<sup>9</sup> evaṇṇ<sup>10</sup> vayāsī<sup>11</sup>: (54.)

'mā me te<sup>1</sup> uttamā pahāṇā maṇṇgallā sumiṇā annehim<sup>2</sup> pāva-sumiṇehim paḍihammissamṭi' tti<sup>3</sup> kaṭṭu devaya-gurujāṇa-saṇṇba-ddhāhim<sup>4</sup> pasatthāhim maṇṇgallāhim dhammiyāhim laṭṭhāhim kabāhim sumiṇa-jāgariyaṇṇ paḍijāgaramāṇi 2 viharai. (55.)

tate<sup>1</sup> ṇaṇṇ Siddhatthe khattie paccūsa-kāla-samayaṇṇsi koḍuṇṇ-biya<sup>2</sup>-purise saddāve, 2 ttā evaṇṇ vayāsī: (56.) 'khippām eva bho, Devāṇuppiyā! aṇṇa savisesaṇṇ bāhiriyaṇṇ<sup>1</sup> uvatṭhāṇa-sālaṇṇ gaṇḍhodaya<sup>2</sup>-sittāṇṇ suiya<sup>8</sup>-saṇṇmajjiṇvalittāṇṇ<sup>4</sup> sugaṇḍha-vara-paṇca-vanna<sup>5</sup>-pupphovayāra-kaliyaṇṇ kālāguru<sup>6</sup>-pavara-kumḍurukka-turukka-ḍa-

51. 10) sumiṇā diṭṭhā add. in H. 11) ṇa A, nh M. 12) see 45<sup>1</sup>. 13) viti<sup>0</sup> A. 14) heuṇṇ pāṭhāntara S. 15) kula-vitti-karaṇṇ CEHM, kvacc opī dṛiṇyate S. 16) °yaraṇṇ EHM. 17) °lādho BE, āh<sup>0</sup> CH. 18) not in AB. 19) nn BHM, paḍip<sup>0</sup> H. 20) pa E. 21) ṇṇ A. 22) piyaṇṇ sudamṇaṇṇam AB, see<sup>12</sup>.

52. 1) a BE. 2) ṇṇ AH. 3) ma<sup>0</sup> A. 4) ju<sup>0</sup> BEM. 5) vii<sup>0</sup> M. 6) ṇṇ A. 7) vipula BEM. 8) vatī A. 9) °ai HM.

53. 1) u HM. 2) du<sup>0</sup> BEM. 3) aṇub<sup>0</sup> H. 4) tae BEM. 5) see 45<sup>1</sup>. 6) su<sup>0</sup> BEM. 7) °tṭhā AB. 8) °talaṇṇ A. 9) ṇṇa<sup>0</sup> A.

54. 1) see 45<sup>1</sup>. 2) M adds taham eyaṇṇ sāmī. 3) om. in C. 4) °aṇṇ A. esa B. 5) eyaṇṇ BCHM, see<sup>1</sup>. 6) vay<sup>0</sup> BEM. 7) °āto CH. 8) gaṭie A. 9) CH add sayañṇiṇaṇṇa durūhai, 2 ttā. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) ṇṇ A. 3) ti A, om. in B. 4) °baṇḍh<sup>0</sup> C.

56. 1) tae BEM. 2) °ia BE.

57. 1) see 45<sup>1</sup>. 2) °ga M. 3) suia CM, not in AH. 4) iu HM, ito A. 5) ṇṇ A. 6) °garu A.



jñhaṇṭa-dhūva-maghamaghaṇṭa-gaṇḍh'-uddhuyābhūrāmaṇ<sup>1</sup> sugaṇ-  
dha-vaṇa-gaṇḍhiyaṇ<sup>1</sup> gaṇḍhavaṭṭi-bhūyaṇ<sup>1</sup> kareha kāraveha, karittā  
ya<sup>7</sup> kāravittā<sup>8</sup> ya<sup>7</sup> sīhāsaṇaṇ rayāveha, 2 tta mam<sup>9</sup> eyam<sup>10</sup> āṇattiyaṇ  
khippām<sup>11</sup> eva<sup>11</sup> paccappaṇaḥa.' (57.)

tate<sup>1</sup> ṇaṇ te koḍuṇbiya<sup>2</sup>-purisā Siddhatthenaṇ rannā evaṇ  
vuttā samāṇā haṭṭha<sup>3</sup>-tuṭṭha<sup>4</sup> jāva haya-hiyayā<sup>2</sup> karayala jāva kaṭṭu:  
'evaṇ sāmī' tti āṇāe viṇaṇaṇ vayanāṇ paḍisaṇaṇti<sup>5</sup>, 2 tti Siddha-  
tthassa khattiyassa<sup>2</sup> aṇṭiā<sup>6</sup> paḍinikkhaṇaṇti, 2 tti jeṇ' eva bāhiriya  
uvaṭṭhāṇa-sālā, teṇ' eva uvāgacchaṇti, 2 tti khippām eva savisesaṇ  
bāhiriyaṇ<sup>2</sup> uvaṭṭhāṇa-sālaṇ gaṇḍhodaya<sup>7</sup>-sittaṇ su<sup>8</sup> jāva sīhāsaṇaṇ  
rayāviṇṭi<sup>9</sup>, 2 tti jeṇ' eva Siddhatthe khattie<sup>10</sup>, teṇ' eva uvāgacchaṇti,  
2 tti karayala-pariggahiyaṇ<sup>2</sup> dasa-nahaṇ<sup>11</sup> sirasā vattaṇ aṇjalāṇ  
kaṭṭu Siddhatthassa khattiyassa<sup>2</sup> tam āṇattiyaṇ<sup>2</sup> paccappaṇaṇti. (58.)

tate<sup>1</sup> ṇaṇ Siddhatthe khattie kallaṇ pāu-ppabhāyāe rayaṇe  
phull'-uppala-kamala-komaḷ'-ummiliyaṇmi<sup>2</sup> aha<sup>3</sup>-paṇḍure pabhāe<sup>4</sup>  
rattāsoga<sup>5</sup>-ppagāsa<sup>6</sup>-kimsuya<sup>7</sup>-suya<sup>7</sup>-muha-guṇṇ'addha-rāga-sarise<sup>8</sup>  
(baṇḍhujivaga-pārāvaṇa<sup>9</sup>-calaṇa-nayaṇa<sup>10</sup>-paraṇṇya<sup>11</sup>-suratta-lo-  
yaṇa<sup>12</sup>-jāsuyaṇa<sup>13</sup>-kusuma-rāsi-hiṇḍulaya<sup>14</sup>-niyarāreya<sup>15</sup>-rehaṇṭa-  
sarise<sup>16</sup>)<sup>17</sup>kamalāyara-saṇḍa-bohae uṭṭhiyaṇmi<sup>7</sup> sūre sabassa-rassinaṇmi  
diṇayare teyasā jalaṇte (ahakkameṇa<sup>18</sup> uie<sup>18</sup> divāyare<sup>18</sup> tassa ya  
kara-pahaṇāparaddhaṇmi aṇḍhayaṇe bālāyava-kuṇkumeṇaṇ khaciya  
vva jiva-loe)<sup>19</sup> sayaññiā<sup>20</sup> abbhutṭhe, (59.) 2 tti<sup>1</sup> pāya-piḍhāo  
paccoruhai, 2 tti jeṇ' eva aṭṭaṇa-sālā, teṇ' eva uvāgacchai, 2 tti  
aṭṭaṇa-sālaṇ aṇupavisai, 2 tti aṇega-vāyāma-jogga<sup>2</sup>-vaggāṇa-vāma-  
ddaṇa-malla-juddha-karaṇeṇiṇ saṇte<sup>3</sup> parissaṇte saya-pāga-sabassa-  
pāgeṇiṇ sugaṇḍha<sup>4</sup>-tilla<sup>5</sup>-m-āieṇiṇ<sup>6</sup> piṇaṇiṇjeṇiṇ<sup>7</sup> diṇaṇiṇjeṇiṇ<sup>8</sup>  
mayaññiṇjeṇiṇ<sup>9</sup> viṇhaṇiṇjeṇiṇ<sup>10</sup> dappaṇiṇjeṇiṇ<sup>10</sup> savv'-iṇḍiya<sup>11</sup>-  
gāya-palhāyaṇiṇjeṇiṇ<sup>12</sup> abbhāṇḍie<sup>13</sup> tilla<sup>14</sup>-cammaṇsi<sup>15</sup> niṇṇeṇiṇ<sup>16</sup>  
paḍipunna<sup>17</sup>-pāni-pāya-sukumāla-komala<sup>3</sup>-taleṇiṇ puriseṇiṇ<sup>18</sup>  
abbhaṇḍaṇa<sup>13</sup>-parimaddaṇ'-uvvalaṇa-karaṇa-guṇa-niṇmāieṇiṇ chee-  
hiṇ<sup>19</sup> dakkheṇiṇ paṭṭheṇiṇ kusaleṇiṇ mehāvihhiṇ jiya<sup>11</sup>-pari-  
ssameṇiṇ<sup>20</sup> aṭṭhi<sup>21</sup>-suhāe maṇsa-suhāe tayā-suhāe roma-suhāe

57. 7) not in H. 8) °ve° A. 9) mama EM. 10) eam E. 11) not in ABM.

58. 1) tae BEM. 2) see 45<sup>1</sup>. 3) °tṭhā AB. 4) not in AB. 5) su° E. °ṇṭi A. 6) °iṇāo A, °iāto CH. 7) °ya EM. 8) suci A, suia BEM. 9) °aṇṭi E, °itti H. 10) °ite A. 11) not in AB.

59. 1) tae BEM. 2) °iṇi° HM, °ia° BE. 3) ahā CEM. 4) pah° H. 5) °ya H. 6) °se B. 7) see 45<sup>1</sup>. 8) not in BEM, S *kvacit*. 9) °aya CHM, S. 10) H om. 11) °ua BCEM. 12) loa° BEM. 13) °ua° BCEM, °āṇa H. 14) °iṇya S, °iṇa B. 15) °āti° IIS, °ga EM. 16) sassirīe H. 17) not in A, *kvacit* S.; in CH this compound and 19 after bohae. 18) not in BEM. 19) not in A. 20) °iāto H.

60. 1) sayaññiāo abbhutṭhittā M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) °dhi A. 5) tillaga A, tella C. 6) āi° BC. 7) AB add jñṇhaṇiṇjeṇiṇ. 8) AB add dappaṇiṇjeṇiṇ. 9) mayapaṇi° BCHM. 10) not in A. 11) °ia BE. 12) pall° E, adds abbhāṇḍeṇiṇ. 13) abbhī° A. 14) te° A. 15) °uṇmi M. 16) not in AB, niṇṇa-sippavagaeṇiṇ *kvacit* S. 17) ṇṇ A. 18) not in M. 19) chaṇḍeṇiṇ A. 20) M adds puriseṇiṇ. 21) tṭh A.



appaṇo Uttara-purattthime diṣi-bhāe aṭṭha bhaddāsanaṃ seya<sup>1</sup>-  
vattha-paccutthuyāṃ<sup>2</sup> siddh'atthaya<sup>3</sup> kaya-maṅgalavayārāṃ rayāveti<sup>4</sup>,  
2ttā appaṇo a-dūra-sāmaṃte nāṇa-maṇi-rayāṇa-maṇḍiyaṃ<sup>5</sup> ahiya<sup>6</sup>-  
pecchamijjaṃ<sup>6</sup> mah'aggha-vara-paṭṭaṇ'uggayaṃ saṇha<sup>7</sup>-paṭṭa-bhatti-  
saya<sup>8</sup>-citta-tāṇaṃ<sup>9</sup> ihāmiya<sup>5</sup>-usabha<sup>10</sup>-turaya<sup>11</sup>-nara-magara-vihaga-  
vāḷaga<sup>12</sup>-kiṇnara<sup>13</sup>-ruru-sarabha-camara-kumjara-vaṇalaya<sup>14</sup>-pauma-  
laya<sup>14</sup>-bhatti-cittaṃ abbhīntariyaṃ<sup>15</sup> jvaṇiyaṃ<sup>5</sup> amchāvei, 2ttā nāṇa-  
maṇi-rayāṇa bhatti-cittaṃ attharaya<sup>16</sup>-miu-masūrag'-otthayaṃ<sup>17</sup> seya<sup>1</sup>-  
vattha-paccutthuyāṃ<sup>18</sup> sumauyaṃ<sup>19</sup> aṃga-suha-pharisagaṃ<sup>20</sup> visi-  
tṭhaṃ Tisālāe khattiyāṇe<sup>5</sup> bhaddāsanaṃ rayāvei<sup>21</sup>, 2ttā koḍuṃ-  
biya<sup>5</sup>-purise saddāvei, 2ttā evaṃ vayāsi: (63.) 'khippāṃ eva, bho  
Devānuppiyā<sup>1</sup>! aṭṭh'aṃga<sup>2</sup>-mahānimitta-sutt'-attha-dhārae<sup>3</sup> viviha-  
sattha<sup>4</sup>-kusale suvīṇa<sup>5</sup>-lakkhaṇa-pāḍhae saddāveha<sup>6</sup>. tate<sup>7</sup> ṇaṃ te  
koḍuṃbiya<sup>8</sup>-purisā Siddhattheṇaṃ rannā evaṃ vuttā samāṇā haṭṭha<sup>9</sup>-  
tuṭṭha<sup>10</sup> *jāva* haya<sup>11</sup>-hiyayā<sup>8</sup> karayala *jāva* paḍisunaṃti<sup>12</sup>, (64.)  
2ttā Siddhatthassa khattiyassa<sup>1</sup> aṃtiāo<sup>2</sup> paḍinikkhamanti, 2ttā  
Kumḍapuraṃ<sup>3</sup> nagaraṃ<sup>4</sup> majjhaṃ majjheṇaṃ, jeṇ'eva suvīṇa<sup>5</sup>-  
lakkhaṇa-pāḍhagāṇaṃ gehāṃ, teṇ'eva uvāgacchanti, 2ttā suvīṇa<sup>6</sup>-  
lakkhaṇa-pāḍhae saddāvinti<sup>7</sup>. (65.) tae<sup>1</sup> ṇaṃ te suvīṇa-lakkhaṇa-  
pāḍhagā<sup>2</sup> Siddhatthassa khattiyassa<sup>3</sup> koḍuṃbiya<sup>3</sup>-purisehiṃ saddāviyā<sup>3</sup>  
samāṇā haṭṭha-tuṭṭha<sup>4</sup> *jāva* haya-hiyayā<sup>3</sup> ṇhāyā<sup>5</sup> kaya-bali<sup>6</sup>-kammā  
kaya-kouya<sup>7</sup>-maṅgala-pāyacchittā suddha-ppavesāṃ<sup>8</sup> maṅgalāṃ  
vatthāṃ pavarāṃ<sup>9</sup> parihiyā<sup>3</sup> appa-mah'agghabharaṇaṇḍamkiya<sup>3</sup>-sarirā  
siddh'atthaya-hariyāliyā<sup>10</sup>-kaya-maṅgala-muddhāṇā saehiṃ 2 gelie-  
hiṃto niggaacchanti, 2ttā khattiya<sup>3</sup>-Kumḍaggāmaṃ nagaraṃ majjhaṃ  
majjheṇaṃ, jeṇ'eva Siddhatthassa ranno<sup>11</sup> bhavaṇa-vara-vaḍimsaga-  
paḍiduvāre, teṇ'eva uvāgacchanti, (66.) 2ttā<sup>1</sup> bhavaṇa-vara-vaḍim-  
saga-paḍiduvāre egao<sup>2</sup> milanti, jeṇ'eva bāhiriyā<sup>3</sup> uvaṭṭhāna-sālā,  
jeṇ'eva Siddhatthe khattie, teṇ'eva uvāgacchanti<sup>4</sup>, karayala-pari-  
ggahiyaṃ<sup>5</sup> *jāva* kaṭṭu Siddhatthaṃ khattiyaṃ<sup>3</sup> jaeṇaṃ vijaṇaṃ  
vaddhāveṃti<sup>6</sup>. (67.) tae<sup>1</sup> ṇaṃ te suvīṇa<sup>2</sup>-lakkhaṇa-pāḍhagā Siddha-

63. 1) sea E. 2) °cca° A, °ttha° CHM, see<sup>5</sup>. 3) °ga HC. 4) °ei BEM.  
5) see 45<sup>1</sup>. 6) pi° BCE, *kvacit* a°-p°-rūvaṃ S. 7) nh II. 8) sata A, B om.  
9) māṇaṃ A, cittaṇaṃ C, *kvacit* saya-samuvaciya-māṇaṃ, *kvacit* saṇha-bahu-  
bhatti-saya-citta-ṭhāṇaṃ S. °muvaciamaṇaṃ B. 10) °ha C. 11) °ga CHM.  
12) bā° EH. 13) nu II, ṇm C. 14) °lata A. 15) °araṃ B, °iaṃ E.  
16) atthuriya A. 17) u° BE, otthim° C. 18) see<sup>5</sup>, °ttha° ACM. 19) °ua BEM,  
sa° B. 20) °risaṃ B, °saṃgaṃ A. 21) °eti A.

64. 1) °iā E. 2) A adds maṅgala. 3) pārāe AH, C adds pārāe  
pāḍhae. 4) suttattha B. 5) sum° C. 6) °viha M. 7) tae B. 8) °ia° BE. 9) °ā  
AB. 10) not in AB. 11) not in M. 12) °iṃti A, °eṃti M.

65. 1) °ia° BE. 2) °iyāo CHM. 3) khattiyakumḍagāmaṃ II, kumḍaggāmaṃ  
M. 4) nay° C. 5) sum° ACEH. 6) sum° BCH. 7) °eṃti II, °eti C.

66. 1) tate A. 2) °yā A. 3) see 45<sup>1</sup>. 4) °ā ABE. 5) nh EH. 6) vali  
A. 7) kou B, koua E, kouya A. 8) or suddh'appa-vesāṃ, suddhappā° E.  
9) barāṃ H. 10) see<sup>2</sup>, °iyā A. 11) ṇm CH.

67. 1) not in C. 2) egayao AH. 3) not in BE. 4) °ai CH. 5) not in  
EH, °iaṃ B. 6) °iṃti M, °aṃti B.

68. 1) tate A. 2) sum° ABE.

tthenaṃ rannā vaṇḍiya<sup>3</sup>-pūiya<sup>4</sup>-sakkāriya-sammāṇiyā<sup>3</sup> samāṇā<sup>4</sup> patt'eyam<sup>3</sup> 2 puvva-matthesu<sup>5</sup> bhaddāsaṇesu nisīyamti<sup>6</sup>. (68.) taē<sup>1</sup> ṇaṃ Siddhatthe khattie Tisalaṃ khattiyāṇiṃ<sup>2</sup> javāṇiy<sup>2</sup>-amṭariyam<sup>2</sup> tḥavei<sup>3</sup>. 2ttā puppha-phala-paḍipunna-hatthe pareṇaṃ<sup>4</sup> viṇaṇaṃ<sup>4</sup> te sumiṇa<sup>5</sup>-lakkhaṇa-pāḍhae evaṃ vayāsī: (69.) 'evaṃ khalu Devānuppiyā<sup>1</sup>! ajiā Tisalā khattiyāṇi<sup>1</sup> taṃsi tārisagaṃsi<sup>2</sup> jāva sutta<sup>3</sup>-jāgarā<sup>4</sup> ohīramāṇi<sup>5</sup> 2 ime<sup>6</sup> eyāruve<sup>1</sup> orāle<sup>5</sup> coddasa<sup>7</sup> mahāsumiṇe pāsittā ṇaṃ paḍibuddhā. (70.) taṃ jahā: gaya-usabha<sup>1</sup>-gāhā. (71.) taṃ tesiṃ<sup>1</sup> coddasaṇhaṃ<sup>2</sup> mahāsumiṇāṇaṃ, Devānuppiyā<sup>3</sup>! orālāṇaṃ<sup>4</sup> ke, maṇṇe<sup>5</sup>, kallāṇe phala-vitti-visese bhavissai?' taē<sup>6</sup> ṇaṃ te sumiṇa<sup>7</sup>-lakkhaṇa-pāḍhagā Siddhatthassa khattiyassa<sup>3</sup> eyaṃ<sup>3</sup> atṭhaṃ soccā<sup>8</sup> nisamma haṭṭha-tuṭṭha<sup>9</sup> jāva haya-hiyayā<sup>3</sup> te sumiṇe<sup>7</sup> oḡiṇhaṃti<sup>10</sup>, 2ttā ihaṃ<sup>11</sup> aṇupavisamti<sup>12</sup>, 2ttā aṇṇamaṇṇeṇaṃ<sup>13</sup> saddhiṃ saṇḍāvimiṃti<sup>14</sup>, (72.) 2ttā tesiṃ sumiṇāṇaṃ laddh<sup>1</sup>-atṭhā gahiy<sup>2</sup>-atṭhā pucchiy<sup>2</sup>-atṭhā viṇicchiy<sup>2</sup>-atṭhā abhigay<sup>3</sup>-atṭhā Siddhatthassa ranṇa<sup>4</sup> purao<sup>5</sup> sumiṇa-satthāṇi uccāremāṇā 2 Siddhatthaṃ khattiyaṃ<sup>2</sup> evaṃ vayāsī: (73.) 'evaṃ khalu Devānuppiyā<sup>1</sup>! amhaṃ<sup>2</sup> suviṇa<sup>3</sup>-satthe<sup>4</sup> bāyālisaṃ sumiṇā<sup>5</sup>, tisaṃ mahāsumiṇā, bāvattariṃ<sup>6</sup> savva-sumiṇā diṭṭhā; tattha ṇaṃ Devānuppiyā<sup>7</sup>! arahanta-māyaro vā cakkavaṭṭi-māyaro vā arahantaṃsi vā cakkaharaṃsi vā **800** gabbhaṃ vakkamamāṇaṃsi<sup>8</sup> eesiṃ<sup>9</sup> tīsāe mahāsumiṇāṇaṃ ime<sup>10</sup> cauddasa mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti; (74.) taṃ jahā: gaya<sup>1</sup>-gāhā. (75.) vāsudevaṃsi gabbhaṃ vakkamamāṇaṃsi<sup>1</sup> eesiṃ<sup>2</sup> cauddasaṇhaṃ<sup>3</sup> mahāsumiṇāṇaṃ annayare<sup>4</sup> satta mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti. (76.) baladeva-māyaro vā baladevaṃsi gabbhaṃ vakkamamāṇaṃsi eesiṃ<sup>1</sup> coddasaṇhaṃ<sup>2</sup> mahāsumiṇāṇaṃ annayare<sup>3</sup> cattāri mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti. (77.) maṇḍaliya<sup>1</sup>-māyaro vā maṇḍaliyaṃsi<sup>1</sup> gabbhaṃ vakkamāṇe<sup>2</sup> samāṇe<sup>2</sup> eesiṃ<sup>3</sup>

68. 3) see 45<sup>1</sup>. 4) not in B, tāhiṃ iṭṭhāhiṃ vaggūhiṃ uvaggahiyā samāṇā CH. 5) ṇṇ A, ṇ H. 6) see<sup>3</sup>, nisi<sup>0</sup> C.

69. 1) tate AC. 2) see 45<sup>1</sup>. 3) tḥā<sup>0</sup> CM. 4) ṇa M. 5) suv<sup>0</sup> M, (com. sum<sup>0</sup>).

70. 1) see 45<sup>1</sup>. 2) C adds sayañijjamsi. 3) not in EH. 4) not in E. 5) u<sup>0</sup> CHM. 6) im' H. 7) cau BEM.

71. 1) ṇa EM, va<sup>0</sup> M, not in BH.

72. 1) eesiṃ CEHM. 2) cau<sup>0</sup> BEM, nh H. 3) see 45<sup>1</sup>. 4) u<sup>0</sup> CHM. 5) m HM. 6) tate AC. 7) suv<sup>0</sup> M. 8) su<sup>0</sup> EM. 9) ṇṭhā ABH. 10) u<sup>0</sup> EM. 11) ihiṃ E. 12) pavi<sup>0</sup> ABE. 13) m CEHM. 14) ṇṇti CH, ṇṇti E, saṇḍāṇṇti M, S *kvacit*.

73. 1) lahiy' A. 2) see 45<sup>1</sup>. 3) ahi<sup>0</sup> CEMH, S. 4) ṇā A, ṇṇ CH. 5) purato H.

74. 1) ṇā BE, ṇie CH. 2) amhāṇaṃ C. 3) sum<sup>0</sup> BEM. 4) ṇāṇi H. 5) suv<sup>0</sup> M. 6) bāh<sup>0</sup> A. 7) ṇā BE. 8) vakkamāṇaṃsi BH. 9) H om. 10) C om.

75. 1) CM add vasaha.

76. 1) vakkamāṇaṃsi H. 2) tesiṃ H. 3) co<sup>0</sup> C, ṇṇ E. 4) ṇṇ A.

77. 1) ctesiṃ C. 2) cau<sup>0</sup> BM, nh CM. 3) ṇṇ A.

78. 1) ṇā<sup>0</sup> BE. 2) vakkamāṇaṃsi CM. 3) ctesiṃ H.



cauddasaṇṇaṃ<sup>4</sup> mahāsuniṇāṇaṃ annayaṇaṃ mahāsuniṇaṃ egam<sup>5</sup> pāsittāṇaṃ paḍibujjhaṃti. (78.) ime 'yaṇiṃ<sup>1</sup> Devāṇuppiyā<sup>2</sup>! Tisālāe khattiyāṇi<sup>2</sup> cauddasa<sup>3</sup> mahāsuniṇā diṭṭhā; taṃ orālā<sup>4</sup> ṇaṃ Devāṇuppiyā<sup>2</sup>! Tisālāe khattiyāṇi<sup>2</sup> sumiṇā diṭṭhā *jāva*<sup>5</sup> maṇḡalla<sup>6</sup>-kāragā ṇaṃ, Devāṇuppiyā<sup>2</sup>! Tisālāe khattiyāṇi sumiṇā diṭṭhā; taṃ jahā<sup>7</sup>: attha-lābho, Devāṇuppiyā<sup>8</sup>! bhoga-lābho, Devāṇuppiyā<sup>8</sup>! putta-lābho, Devāṇuppiyā<sup>8</sup>! sukkha-lābho<sup>8</sup> Devāṇuppiyā<sup>8</sup>! rajja-lābho, Devāṇuppiyā<sup>8</sup>! evaṃ khalu, Devāṇuppiyā<sup>2</sup>! Tisālā khattiyaṇi<sup>2</sup> navaṇṇaṃ<sup>10</sup> māsāṇaṃ baḷu-paḍipunnāṇaṃ<sup>11</sup> addh'-aṭṭhamāṇaṃ rāṃḍiyāṇaṃ viikkamāṇaṃ<sup>12</sup> tumhaṃ<sup>13</sup> kula-keuṃ<sup>14</sup> kula-dīvaṃ kula-pavvayaṃ kula-vaḍḍisaṃ<sup>15</sup> kula-tilayaṃ<sup>16</sup> kula-kitti-karaṃ<sup>17</sup> kula-dīṇayaṃ kula-ādhāraṃ<sup>19</sup> kula-naṃdi-karaṃ kula-jasa-karaṃ kula-pāyayaṃ kula<sup>20</sup>-vivaddhaṇa-karaṃ sukumāla-pāṇi-pāyaṃ ahīṇa-paḍipunna-paṇc'-imdiya<sup>2</sup>-sarīraṃ lakkhaṇa-vaṇjaṇa-guṇoveyaṃ<sup>21</sup> māṇ'-ummāṇa-ppamāṇa-paḍipunna-sujāya-savv'-aṇḡa-suṃdar'-aṇḡaṃ sasi-somāḡkaraṃ<sup>22</sup> kaṃtaṃ piya-damsaṇaṃ surūvaṇi dārayaṃ payāhiti<sup>23</sup>. (79.) se vi ya<sup>1</sup> ṇaṃ dārae vinnāya<sup>2</sup>-pariṇaya-mitte ummukka-bāla-bhāve jovvaṇagaṃ<sup>3</sup> aṇuppatte sūre vīre vikkaṇi<sup>4</sup> vitthiṇṇa<sup>5</sup>-bala-vāhaṇe cāuraṃta-cakkavaṭṭi rajja-vatī<sup>6</sup> rāyā bhavissai, Jiṇe vā telokka<sup>7</sup>-nāyage<sup>8</sup> dhamma-vara-cāuraṃta<sup>9</sup>-cakkavaṭṭi. (80.) taṃ orālā<sup>1</sup> ṇaṃ, Devāṇuppiyā<sup>2</sup>! Tisālāe khattiyāṇi<sup>2</sup> sumiṇā diṭṭhā, *jāva* āroḡga<sup>3</sup>-tuṭṭhi-dīhātū<sup>4</sup>-kallāṇa-maṇḡalla-kāragā ṇaṃ<sup>5</sup>, Devāṇuppiyā<sup>6</sup>! Tisālāe khattiyāṇi<sup>2</sup> sumiṇā diṭṭhā." (81.)

tate<sup>1</sup> se<sup>2</sup> Siddhatthe rāyā tesiṃ sumiṇa<sup>3</sup>-lakkhaṇa<sup>4</sup>-pāḍhagāṇaṃ eyaṃ<sup>5</sup> aṭṭhaṇ soccā<sup>6</sup> nisamma haṭṭha-tuṭṭha<sup>7</sup> *jāva* haya-hiyae<sup>8</sup> karayala *jāva* te sumiṇa<sup>9</sup>-lakkhaṇa-pāḍhage evaṃ vayāsi: (82.) 'evaṃ eyaṃ<sup>1</sup>, Devāṇuppiyā<sup>1</sup>! <sup>2</sup>tahaṃ <sup>2</sup>eyaṃ<sup>1</sup> <sup>2</sup>Devāṇuppiyā<sup>1</sup>! <sup>3</sup>avitaṇhaṃ <sup>3</sup>eyaṃ<sup>1</sup>, <sup>3</sup>Devāṇuppiyā<sup>1</sup>! icchiyam<sup>1</sup> eyaṃ<sup>1</sup>, paḍicchiyam<sup>1</sup> eyaṃ, icchiyā<sup>1</sup>-paḍicchiyam<sup>1</sup> eyaṃ<sup>1</sup>, Devāṇuppiyā<sup>1</sup>! sacceṇaṃ esaṃ aṭṭhe se, jah' eyaṃ<sup>5</sup> tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṇ paḍi-

78. 4) co<sup>0</sup> AE, nh CHM. 5) beforo mahā<sup>0</sup> CEHM.

79. 1) imeṇaṇaṃ B, ime ya<sup>2</sup> ṇaṃ CEHM, CH add tume. 2) see 45<sup>1</sup>. 3) co<sup>0</sup> A. 4) u<sup>0</sup> HM, C adds tume. 5) down to diṭṭhā not in H. 6) maṇḡalla A. 7) BEHM om. 8) 'iā E, B om. 9) so<sup>0</sup> A, B om. 10) nh M. 11) nn BCEM, n H. 12) viti<sup>0</sup> A, vai<sup>0</sup> C. 13) tubbhaṇ A. 14) tumhaṇ kulavivayaṃ C. 15) 'yaṇa CEH. 16) 'kaṇ A. 17) BEM add kulavittikaraṇ. 18) not in A, 'karaṇ H. 19) 'lādh<sup>0</sup> B, AH after kulajasakaraṇ. 20) H adds saṃtāṇa, M adds taṃtusaṃtāṇa. 21) guṇovaveyaṃ HM see<sup>2</sup>. 22) 'gā<sup>0</sup> E. 23) 'hiśi BCEHM.

80. 1) see 45<sup>1</sup>. 2) nn BM. 3) ju<sup>0</sup> BEH. 4) vii<sup>0</sup> CHM. 5) vicch<sup>0</sup> BCEH, nn BCM, M adds vipula. 6) vai BEHM. 7) telu<sup>0</sup> BM, tilu<sup>0</sup> C. 8) nāyae A. 9) not in BCEH.

81. 1) u<sup>0</sup> HM. 2) see 45<sup>1</sup>. 3) 'ru<sup>0</sup> BCEM. 4) āo CEH, āuya M. 5) M adds tume. 6) 'ie H see<sup>2</sup>, the rest omitted in H.

82. 1) tac BEM. C adds ṇaṃ. 2) not in BEM. 3) su<sup>0</sup> HM. 4) all down to pāḍhage in the margin of B by 2d. hd. 5) eam E. 6) su<sup>0</sup> EM. 7) 'tthe A. 8) hiayā. EH. 9) suv<sup>0</sup> M.

83. 1) see 45<sup>1</sup>. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etaṃ A see<sup>1</sup>.

cchai<sup>6</sup>. 2 ttâ te sumiṇa<sup>7</sup>-lakkhaṇa-pâdhae viuleṇaṃ asaṇeṇaṃ<sup>8</sup> puppha-vattha-gaṇḍha-mallālaṃkāreṇaṃ sakkāreti<sup>9</sup> sammāṇeti<sup>9</sup>, <sup>10</sup>sakkārittā sammāṇittā viulaṃ<sup>11</sup> jīviyārihaṃ<sup>1</sup> pī<sup>12</sup>-dāṇaṃ dālayati<sup>13</sup>, 2 ttâ paḍivisaṃjei<sup>14</sup>. (83.)

tate<sup>1</sup> ṇaṃ se Sittatthe khattie sīhāsaṇāo abbhutṭhei<sup>2</sup>, 2 ttâ jeṇ' eva Tisalā khattiyāṇi<sup>3</sup> javaniy<sup>3</sup>-aṇṭariyā<sup>3</sup>, teṇ' eva uvāgaecchai<sup>4</sup>, 2 ttâ Tisalaṃ khattiyāṇi<sup>3</sup> evaṃ vayāsi: (84.) 'evaṃ khalu, Devā-nuppie<sup>1</sup>! sumiṇa<sup>2</sup>-satthaṃsi bhāyāliṣaṃ suviṇā<sup>3</sup> *jāva* egam mahā-sumiṇaṃ<sup>4</sup> pāsittā ṇaṃ paḍibujjhanti. (85.) ime 'yāṇi<sup>1</sup> tume, Devā-nuppie! coddasa<sup>2</sup> mahāsumiṇā diṭṭhā; taṃ orālā<sup>3</sup> ṇaṃ tume<sup>4</sup> *jāva* Jīṇe vā<sup>5</sup> telokka<sup>6</sup>-nāyage<sup>7</sup> dhamma-vara-cakkavattī.' (86.) tate<sup>1</sup> ṇaṃ sâ Tisalā khattiyāṇi<sup>2</sup> eyam<sup>2</sup> aṭṭhaṃ soccā<sup>3</sup>nisamma haṭṭha-tuṭṭha<sup>4</sup> *jāva* haya-hiyayā<sup>2</sup> karayala *jāva* te sumiṇe sammaṇ paḍicchai, (87.) 2 ttâ Siddhattheṇaṃ ramā abbhāṇunnāyā<sup>1</sup> samāṇi nāṇa-maṇi-rayana-bhatti-cittāo bhaddāsaṇāo abbhutṭhei, 2 ttâ aturiyam<sup>2</sup> acavalam<sup>2</sup> asaṃbhaṃtāe avilambhiyāe<sup>3</sup> rāyahamsa-sarisie gaie<sup>4</sup> jeṇ' eva sae bhavaṇe, teṇ' eva uvāgaecchati<sup>5</sup>, 2 ttâ sayam bhavaṇaṃ aṇupavittṭhā. (88.)

jap-pabhiṃ<sup>1</sup> ca ṇaṃ samaṇe bhagavaṃ<sup>2</sup> Mahāvire taṃ<sup>3</sup> Nāya<sup>4</sup>-kulaṃ<sup>5</sup> sāharie, tap-pabhiṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāriṇo tiriya<sup>6</sup>-jaṃbhayā devā Sakka-vayaṇeṇaṃ se jāṇiṃ imāṃ purā-porā-ṇāṃ mahānibhāṇāṃ bhavaṃti — taṃ jahā: paḥiṇa-samiyāṃ<sup>6</sup> paḥiṇa-seuyāṃ<sup>7</sup> paḥiṇa-gottāgārāṃ<sup>8</sup> ucchinna<sup>9</sup>-samiyāṃ<sup>6</sup> ucchinna<sup>9</sup>-seuyāṃ<sup>7</sup> ucchinna<sup>7</sup>-gottāgārāṃ<sup>8</sup> gāmāgara-nagara-kheḍa<sup>10</sup>-kabbāda-maḍaṃba-doṇamuha-paṭṭaṇ'āsama-saṃbāhā<sup>11</sup>-sannivesesu<sup>12</sup>siṃghāḍa-esu vā tiesu vā caukkesu vā caccaresu vā caumnesu<sup>13</sup> vā mahā-pahesu vā gāma-tṭhāṇesu vā nagara-tṭhāṇesu vā gāma-niddhamāṇesu vā nagara-niddhamāṇesu vā āvaṇesu vā devakulesu vā sabhāsu vā pavāsu vā ārāmesu vā ujjāṇesu va <sup>14</sup>vaṇesu va <sup>14</sup>vaṇa-saṃḍesu vā susāṇa - sumāgāra<sup>15</sup> - giri - kaṇḍara - saṃti<sup>16</sup> - saṃdhi<sup>17</sup> - selovaṭṭhāṇa-bhavaṇa<sup>18</sup>-gihesu<sup>19</sup> vā saṃnikkhiṭtāṃ<sup>20</sup> ciṭṭhanti — tāṃ Siddhattha-rāya-bhavaṇaṃsi sāharanti. (89.)

jaṇi rayāṇi ca ṇaṃ samaṇe bhagavaṃ Mahāvire Nāya-kulaṃsi sāharie taṃ rayāṇi ca ṇaṃ Nāya-kulaṃ hiraṇṇeṇaṃ vadḍhiṭṭhā,

83. 6) °ati C. 7) suv° M. 8) not in AB. 9) °ei BEM. 10) 2 ttâ ABIL. 11) vip° A. 12) piti A. 13) °ai B. dalaī EM, °lati H. 14) °eti AH.

84. 1) tae BEM. 2) °eti AH. 3) seo 45<sup>1</sup>. 4) °ati A.

85. 1) °iyā A, °iā B. 2) suv° HM. 3) sum° BEM, M adds tisaṇ mahā-sumiṇā. 4) °ṇe AB.

86. 1) imeṇaṃ B, ime ya ṇaṃ CEHM. 2) cau BEM. 3) u° CH. 4) adds Devānuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

87. 1) tae BEM. 2) seo 45<sup>1</sup>. 3) su° BEM. 4) tṭhā BEM.

88. 1) ṇi A. 2) ṇi ABH, ia° BE. 3) °iāe BE. 4) gatie A, gaie E. 5) °ai BHM.

89. 1) °bhii B. 2) bhay° H. 3) H om. 4) ṇāya A, rāya BH. 5) °aṃsi HM. 6) seo 45<sup>1</sup>. 7) seu° C seo<sup>6</sup>. 8) gu° BE, °kār° A. 9) ṇi A, °ccha° BE. 10) not in H. 11) °haṇa B, °vāh° C. 12) S *kvacit* this compound before susāṇa°; sannivesa-ghosesu *kvacit*. 13) caummo HM. 14) not in A. 15) ṇi A. 16) H om. 17) not in ABCM, *kvacit* S. 18) not in BCE, *kvacit* S. 19) ge° M. 20) ni° H, *kvacit* sannikkhiṭtāṃ sannihiyāṃ guttāṃ S.

suvanneṇaṃ vaḍḍhittā. <sup>1</sup>dhaneṇaṃ dhanneṇaṃ rajjeṇaṃ ratṭheṇaṃ  
vaḍḍhitthā, baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ pureṇaṃ  
anteureṇaṃ jaṇavaṇeṇaṃ jasa-vāṇeṇaṃ <sup>2</sup>vaḍḍhitthā, vipula-dhaṇa-kaṇa-  
rayaṇa-maṇi-mottiya-saṃkha-sila-ppavāla-ratta-rayana-m-āieṇaṃ  
saṃta-sāra-sāvaijjeṇaṃ <sup>3</sup>aīva <sup>2</sup>pīi-sakkāra-samudaṇeṇaṃ abhivaḍḍhitthā.  
tate <sup>4</sup>ṇaṃ samaṇassa bhagavao <sup>5</sup>Mahāvīrassa ammi-piṭṭhaṇi ayam  
eyārūve <sup>6</sup>ajjhatthie <sup>7</sup>cintie patthie maṇogae saṃkappe samu-  
ppajjitthā: (90.) 'jaṇ-pabhiim <sup>1</sup>ca ṇaṃ amhaṃ esa dārae kucchiṃsi  
gabbhattāe vakkante <sup>2</sup>, tap-pabhiim <sup>3</sup>ca ṇaṃ amhe hiranneṇaṃ <sup>4</sup>  
vaḍḍhāmo, suvanneṇaṃ <sup>5</sup>vaḍḍhāmo <sup>6</sup>, <sup>7</sup>dhaneṇaṃ dhanneṇaṃ rajjeṇaṃ  
ratṭheṇaṃ baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ <sup>8</sup>pureṇaṃ  
anteureṇaṃ jaṇavaṇeṇaṃ <sup>9</sup>vaḍḍhāmo <sup>6</sup>, vipula <sup>10</sup>-dhaṇa-kaṇa-  
rayaṇa-maṇi-mottiya <sup>11</sup>-saṃkha-sila-ppavāla-rattarayana-m-āieṇaṃ <sup>12</sup>saṃta-  
sāra-sāvaejjeṇaṃ <sup>13</sup>pīi <sup>14</sup>-sakkāreṇaṃ aīva <sup>15</sup>2 abhivaḍḍhāmo <sup>16</sup>; taṃ  
jaṇaṃ ṇaṃ amhaṃ esa dārae jāe bhavissai, tayā ṇaṃ amhe eyassa <sup>17</sup>  
dāragassa eyānuruvaṇaṃ gonaṇaṃ <sup>18</sup>guṇa-nipphannaṇaṃ <sup>19</sup>nāmadhiṇṇaṃ <sup>20</sup>  
karissāmo Vaddhamāṇu <sup>21</sup>tti.' (91.)

tae <sup>1</sup>ṇaṃ samaṇe bhagavaṇaṃ Mahāvīre māu <sup>2</sup>-aṇukaṃpaṇaṃ-atṭhāe  
niccale nipphaṇde nireyaṇe <sup>3</sup>allīṇa <sup>4</sup>-pallīṇa-gutte yāvi <sup>5</sup>hotthā <sup>6</sup>. tae  
ṇaṃ tise Tisalāe khattiyāṇie <sup>7</sup>ayam eyārūve <sup>7</sup>jāva samuppajjitthā:  
'haḍe <sup>8</sup>me se gabbhe, maḍe me se gabbhe, cue me se gabbhe, galie  
me se gabbhe, esa me gabbhe puvviṃ eyai <sup>9</sup>, iyāṇiṃ <sup>10</sup>no eyai <sup>9</sup>,  
tti kaṭṭu ohaya <sup>11</sup>-maṇa-saṃkappā cintā-soga-sāgarāṇaṃ <sup>12</sup>paviṭṭhā kara-  
yala-palhattha-muhī aṭṭa-jjhāṇovagayā bhūmi-gaya-ditṭhiyā <sup>7</sup>jhiyā <sup>13</sup>.  
taṃ pi ya <sup>7</sup>Siddhattha-rāya <sup>14</sup>-bhavaṇaṃ uvaraya-muṇṇga-taṃtī-tala-  
tāla-nāḍajja-jaṇaṃ aṇujjaṇaṃ <sup>15</sup>dīṇa-vimaṇaṃ viharai. (92.) tae ṇaṃ <sup>1</sup>  
samaṇe bhagavaṇaṃ Mahāvīre māuṇe eyam <sup>2</sup>eyārūvaṇaṃ <sup>3</sup>ajjhatthiyaṇaṃ <sup>4</sup>  
patthiyaṇaṃ <sup>5</sup>maṇogayaṇaṃ saṃkappaṇaṃ samuppannaṇaṃ <sup>6</sup>vijāpittā <sup>7</sup>ega-de-  
seṇaṃ eyai <sup>8</sup>. (93.) tae ṇaṃ sā Tisalā khattiyāṇi <sup>1</sup> <sup>2</sup>taṃ gabbhaṇaṃ  
eyamāṇaṃ vevamāṇaṃ <sup>3</sup>calaṇaṇaṃ phaṇḍamaṇaṇaṃ jāpittā haṭṭha-  
tutṭha <sup>4</sup>jāva baya <sup>5</sup>-hiyayā <sup>1</sup>evaṃ vayāsi: 'no khalu me gabbhe haḍe <sup>6</sup>

90. the whole passage jaṇaṇiṃ down to tate omitted in ABE, down to  
jappabhiim S. 1) CH have only jāva-rayana-m-āieṇaṃ. 2) *kracit* S. 3) M  
after samu<sup>o</sup>. 4) tao BEHM. 5) 'vaṇi H. 6) eā<sup>o</sup> BE. 7) ajj<sup>o</sup> A.

91. 1) iāṇi B. 2) vaya<sup>o</sup> M. 3) 'iyam A. 4) nn B. 5) ṇṇ CHM. 6) H.  
om. 7) dhaneṇaṃ jāva saṃtasāra<sup>o</sup> M. 8) ku<sup>o</sup> BE, before koseṇaṃ B. 9) E  
adds jasavāṇeṇaṃ. 10) viula CH. 11) mu<sup>o</sup> BEH, 'ia BE. 12) ād<sup>o</sup> C, āṇaṃ B.  
13) 'ijj<sup>o</sup> BEM. 14) piti C. 15) atīva C. 16) ahi<sup>o</sup> AE. 17) see 45<sup>1</sup>. 18) gu<sup>o</sup>  
BEHM, nn E. 19) pp C. 20) 'cjj<sup>o</sup> C. 21) 'no CM.

92. 1) tate H. 2) māu A. 3) 'ea<sup>o</sup> E niraṇṇaṇe A. 4) ṇo C. 5) āvi  
AB. 6) lu<sup>o</sup> BEM. 7) see 45<sup>1</sup>. 8) 'dho A. 9) 'ati CH, see<sup>7</sup>. 10) eyāṇi CH,  
see<sup>7</sup>. 11) u<sup>o</sup> EM. 12) sāy<sup>o</sup> H. 13) 'āti CH, jjh all except A. see<sup>7</sup>. 14) C  
adds vara. 15) or jaṇa-maṇujjaṇaṃ.

93. 1) B adds se. 2) eam E, ayam ABH, āyam M. 3) see 45<sup>1</sup>. 4) ajj<sup>o</sup>  
A, see<sup>2</sup>. 5) not in CH, see<sup>3</sup>. 6) ṇṇ A. 7) viā<sup>o</sup> BE, bijāṇiya H. 8) 'ati  
CH, see<sup>2</sup>.

94) 1) see 45<sup>1</sup>. 2) down to jāpittā not in BEHM. 3) vey<sup>o</sup> A. 4) tṭhā  
ABHM. 5) not in H. 6) haḍhe A.



*jâra* no gali' esa me gabbhe<sup>7</sup>. puvvin' no eyai<sup>8</sup>, iyânim<sup>9</sup> eyai<sup>8</sup> 10tti kaṭṭu haṭṭha-tuṭṭha *jâva* haya-hiyayâ evaṇ vâ<sup>5</sup> viharai. tae<sup>11</sup> ṇaṇ samane bhagavaṇ Mahāvīre gabbhatthe im' eyârūvaṇ abhi-ggahaṇ<sup>5</sup> abhigīṇhai<sup>12</sup>: "no khalu me kappai ammâ-piṇhiṇ<sup>13</sup> jīvaṇtehiṇ munde bhavittā agāra-vāsā<sup>14</sup> aṇagāriyaṇ<sup>15</sup> pavvaittae<sup>16</sup>." (94.) tae<sup>1</sup> ṇaṇ sâ Tisalā khattiyāni<sup>2</sup> ṇhāyā<sup>3</sup> kaya-bali-kammā kaya-kouya<sup>4</sup>-maṇḡala<sup>5</sup>-pāyaccittā<sup>6</sup> savvāṇḡkāra-vibhūsiyā nāisīehiṇ<sup>7</sup> nāi-uṇhehiṇ nāitittehiṇ nāikaḡuehiṇ nāikasāehiṇ nāiaṇbilehiṇ<sup>8</sup> nāi-mahurehiṇ nāiniddhehiṇ nāilukkhehiṇ nāiullehiṇ<sup>9</sup> nāisukkehiṇ<sup>9</sup> savvattu<sup>10</sup>-bhayaṇāṇa-suhehiṇ bhoyaṇ<sup>2</sup>-acchāyaṇa<sup>11</sup>-gaṇḡdha-mallehiṇ vavagaya-roga<sup>12</sup>-soga<sup>12</sup>-moha-bhaya<sup>13</sup>-parissamā<sup>14</sup> sâ<sup>15</sup>, jaṇ tassa gabbhassa hiyaṇ<sup>2</sup> miyaṇ<sup>2</sup> pacchaṇ gabbha-posaṇaṇ, taṇ dese ya<sup>2</sup> kâle ya<sup>2</sup> āhāraṇ āhāremāṇi vivitta<sup>16</sup>-mauehiṇ sayaṇāsaṇehiṇ pairikka-suhāe maṇṇukūlāe vihāra-bhūmiṇ pasattha-dohalā<sup>17</sup> saṇ-punna<sup>18</sup>-dohalā saṇmāṇiya<sup>2</sup>-dohalā avimāṇiya<sup>2</sup>-dohalā vocchinna<sup>19</sup>-dohalā vivaṇiya<sup>20</sup>-dohalā suhaṇ suheṇaṇ āsayai<sup>21</sup> sayai<sup>22</sup> ciṭṭhai nīsiyai<sup>2</sup> tuyatṭai<sup>23</sup>, suhaṇ suheṇaṇ taṇ gabbhaṇ parivahaṇ. (95.)

teṇaṇ kâleṇaṇ teṇaṇ samaeṇaṇ samane bhagavaṇ Mahāvīre, je se giṇhāṇaṇ paḡḡhame māse docce<sup>1</sup> pakkhe citta<sup>2</sup>-suddhe, tassa ṇaṇ citta-suddhassa terasī-divaseṇaṇ navaṇhaṇ<sup>3</sup> māsāṇaṇ bahu-paḡipunnāṇaṇ<sup>4</sup> addh'-aṭṭhaṇaṇaṇ rāimḡdiyāṇaṇ<sup>5</sup> viikkaṇṭāṇaṇ [ucca-ṭṭhāṇa-gaesu gahesu<sup>6</sup>, paḡḡhame caṇḡda-joge, somāsu disāsu vitimirāsu visuddhāsu, jaiesu<sup>7</sup> savva-saṇḡesu, payāhiṇṇukūlāṇsi bhūmi-sappiṇsi<sup>8</sup> māruyaṇsi<sup>9</sup> pavāyaṇsi<sup>10</sup>, nippanna<sup>11</sup>-meyāṇiyaṇsi<sup>5</sup> kālāṇsi<sup>12</sup>. paṇuiya<sup>5</sup>-pakkīliesu<sup>13</sup> savva<sup>14</sup>-jaṇavaesu<sup>15</sup>]<sup>16</sup> puvva-rattāvaratta-kāla-samayaṇsi haṭṭh'uttarāhiṇ nakkhatteṇaṇ jogam uvāgaṇaṇ ārogg'<sup>17</sup> āroggāṇ<sup>18</sup> dārayaṇ payāyā. (96.)

[Jaṇ rayaṇiṇ ca ṇaṇ samane bhagavaṇ Mahāvīre jāe, taṇ rayaṇiṇ ca ṇaṇ bahūhiṇ devehiṇ devīhi ya<sup>1</sup> uvayaṇtehi ya<sup>1</sup> uppayaṇtehi ya<sup>1</sup> ujjioviyā<sup>2</sup> vi hotthā.<sup>3</sup>]<sup>4</sup> jaṇ rayaṇiṇ ca ṇaṇ samane bhagavaṇ Mahāvīre jāe, taṇ<sup>5</sup> rayaṇiṇ<sup>6</sup> ca ṇaṇ bahūhiṇ devehiṇ<sup>7</sup>

94. 7) sa me gabbhe not in C, me not in M. 8) <sup>o</sup>ati CH, see<sup>1</sup>. 9) eyânim CH, see<sup>1</sup>. 10) <sup>o</sup>tti — viharai not in ABE. 11) tate H. 12) <sup>o</sup>ati H. 13) <sup>o</sup>hiṇ CM. 14) agārāo BEHM. 15) <sup>o</sup>iṇ BEM. 16) pavvaie AH.

95. 1) tate H. 2) see 45<sup>1</sup>. 3) nh BE. 4) koṇya A, kou B, see<sup>2</sup>. 5) CH add jâva. 6) M adds jâva. 7) ṇṇai A, nāya B, nāti always in C. 8) nāi-bilāmbiehiṇ H. 9) after nāimaburchiṇ CH. 10) <sup>o</sup>ttuga C, <sup>o</sup>ttu B, <sup>o</sup>ttugau A. 11) <sup>o</sup>ā<sup>o</sup> E. 12) sogā-roga AB. 13) C adds parittāsa. 14) paricattā B, parittāsā H. 15) EH om. 16) vicitta Mss. vivatta C, comm.: viviktāni. 17) not in B. 18) ṇṇ CM. 19) vu<sup>o</sup> BEH, ṇṇ A. 20) vava<sup>o</sup> CEM, see<sup>2</sup>. 21) āsai BM, āyati H. 22) sai M. 23) <sup>o</sup>ati H, see<sup>2</sup>, tuṭṭai C.

96. 1) du<sup>o</sup> BEM. 2) ce<sup>o</sup> M. 3) nh H. 4) ṇṇ A. 5) see 45<sup>1</sup>. 6) gi<sup>o</sup> B. 7) jā<sup>o</sup> B, gū<sup>o</sup> M. 8) <sup>o</sup>āṇsi MC. 9) not in C, see<sup>5</sup>. 10) CM om. 11) pp C. 12) not in EH. 13) pakī<sup>o</sup> B. 14) BEM om. 15) jayāvaesu B. 16) A omits [—]. *bahutra* uccatṭhāṇe'tyādi na *drīgyate* S. 17) <sup>o</sup>ggā CE, see<sup>18</sup>. 18) <sup>o</sup>ru<sup>o</sup> BE.

97. 1) a B. 2) <sup>o</sup>viā B. 3) hu<sup>o</sup> B. 4) only in AB. 5) sâ HS. 6) <sup>o</sup>ṇi HS. 7) <sup>o</sup>hia E.

devihi ya<sup>8</sup> uvayaṃtehiṃ<sup>9</sup> uppayaṃtehiṃ<sup>10</sup> (dev'-ujjoe egāloe loe deva-sannivāyā)<sup>11</sup> uppiṃjalamāṇa<sup>12</sup>-bhūyā<sup>13</sup> kabakahaga<sup>14</sup>-bhūyā<sup>15</sup> yāvi<sup>16</sup> hotthā<sup>17</sup>. (97.) jaṃ rayañiṃ ca ṇaṃ samāṇe bhagavaṃ Mahāvire jāe. taṃ rayañiṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāri tiriya<sup>1</sup>-jaṃbhagā devā Siddhattha-rāya-bhavaṇaṃsi hiranna<sup>2</sup>-vāsaṃ ca <sup>3</sup>suvanna<sup>2</sup>-vāsaṃ ca vaira<sup>4</sup>-vāsaṃ ca vattha-vāsaṃ ca ābharana<sup>5</sup>-vāsaṃ ca patta-vāsaṃ ca puppha-vāsaṃ ca <sup>6</sup>phala-vāsaṃ ca biya<sup>7</sup>-vāsaṃ ca malla-vāsaṃ ca gaṇḍha-vāsaṃ ca <sup>8</sup>vanna<sup>9</sup>-vāsaṃ ca <sup>8</sup>euṇṇa<sup>10</sup>-vāsaṃ ca vasuhāra<sup>11</sup>-vāsaṃ ca vāsimsu. ['piy'-atṭhayāe piyaṃ niveemo, piyaṃ te bhavaṃ maṇḍa-vajjaṃ jahā māliyaṃ umoyaṃ matthae dhoyai.]<sup>12</sup> (98.)

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vāṇa-maṇṭara-joisa-  
vemāṇiehiṃ<sup>2</sup> devehim titthayara-jammaṇa-abhiseya<sup>3</sup>-mahimāe kayāe<sup>4</sup>  
samāṇie paccūsa-kāla-samayaṃsi nagara-guttie<sup>5</sup> saddāvei, 2 ttā evaṃ  
vayāsī: (99.) 'khippāṃ eva, bho Devānuppiyā! Kumḍapure<sup>2</sup> nagare<sup>3</sup>  
cāraga-sohaṇaṃ kareha<sup>4</sup>, 2 ttā māṇ'-ummāṇa-vaddhaṇaṃ kareha, 2 ttā  
Kumḍapuram nagaraṃ<sup>3</sup> s'abbhīṇṭara-bāhīriyaṃ<sup>1</sup> āsiya<sup>5</sup>-saṇṇajji<sup>6</sup>-  
uvaleviyaṃ<sup>7</sup> saṃghāḍaga<sup>8</sup>-tiya<sup>9</sup>-caukka-caccara<sup>10</sup>-caummuha<sup>11</sup>-mahā-  
paha<sup>12</sup>-pahesu sitta-sui<sup>13</sup>-saṇṇaṭṭha-racch'āṇṭar'-āvaṇa-vīhiyaṃ<sup>1</sup>  
maṇḍaṇaṃca-kaliyaṃ<sup>1</sup> nāṇāvīha-rāga-bhūsiya-jjhaya<sup>14</sup>-paḍāga-maṇ-  
ḍiyaṃ<sup>1</sup> lā'-ulloiya<sup>15</sup>-mahiyaṃ<sup>1</sup> gosīsa-sarasa-ratta-camḍaṇa-daddara-  
dinna-paṃc'-aṃguli<sup>16</sup>-talaṃ uvaciya<sup>17</sup>-vaṃḍaṇa<sup>18</sup>-kalasaṃ vaṃḍaṇa<sup>18</sup>-  
ghaḍa<sup>19</sup>-sukaya-toraṇa-paḍiduvāra-desa-bhāgaṃ āsatt'-osatta-vipula-  
vaṭṭa - vagghāriya<sup>1</sup> - malla - dāma - kalāvaṃ paṇca - vanna<sup>20</sup> - sarasa-  
surabhi<sup>21</sup>-mukka-puppha - puṃjovayāra - kaliyaṃ<sup>1</sup> kālāguru - pavara-  
kumḍurukka<sup>22</sup>-durukka<sup>23</sup>-ḍajjhanta-dhūva-maghamaghamā - gaṇḍh'-  
uddhuyābhīrāmaṃ<sup>1</sup> sugaṇḍha-vaṇa-gaṇḍhiyaṃ<sup>1</sup> gaṇḍhavatṭi-bhūyaṃ<sup>1</sup>  
naḍa-naṭṭaga - jalla - malla - muṭṭhiya<sup>1</sup> - velambaga - kabaga - paḍhaga<sup>24</sup>-  
lāsaga-ārakkhaga-lamkha-mamkha-tūṇailla - tumbaviṇiya - aṇega - tālā-  
yarāṇucariyaṃ<sup>25</sup> kareha ya<sup>26</sup> kāraveha ya<sup>26</sup>, karittā ya kāravittā  
ya jūya<sup>1</sup>-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittā<sup>27</sup> mama  
eyam<sup>1</sup> āṇattiyaṃ<sup>1</sup> paccappaṇaha. (100.) tae ṇaṃ te koḍuṇhiya<sup>1</sup>-

97. 8) a BCE. 9) ovay<sup>o</sup> A. 10) <sup>o</sup>hi M, HMS., add. ya C. a 11) not in ABM, *kvacit dṛiṣṭam* S. 12) uppiṃjala-mālā *kvacit* S. 13) bhūā BE. 14) kaha 2, AEH. 15) bhūā BCE. 16) āvi H, vi BC. 17) hu<sup>o</sup> BEM.

98. 1) <sup>o</sup>ia BE. 2) nṇ BE. 3) down to ābharana not in H. 4) vayara M. 5) āh<sup>o</sup> H. 6) A om. 7) hīa E, vīa B. 8) inverted in BEM. 9) dhanna *kvacit* S. 10) nṇ CH. 11) <sup>o</sup>rā C. 12) not in the Mss. see notes.

99. 1) tate CH. 2) vāsivimāṇavāsī E. 3) ea BE. 4) <sup>o</sup>āte A. 5) mu<sup>o</sup> A. 100. 1) see 45<sup>1</sup>. 2) <sup>o</sup>ggāme CH. 3) nay<sup>o</sup> H. 4) <sup>o</sup>ei B. 5) <sup>o</sup>ia BEM. 6) <sup>o</sup>ia A. 7) ova<sup>o</sup> CH, <sup>o</sup>littaṃ BM. 8) sim<sup>o</sup> M. 9) tiya BE, tiyaga H. 10) B om. 11) <sup>o</sup>muu<sup>o</sup> BCH. 12) mahā A. 13) sūtī A. 14) dhaya BH. 15) <sup>o</sup>oya C. 16) <sup>o</sup>li CEM. 17) <sup>o</sup>hiya A. see<sup>1</sup>. 18) cam<sup>o</sup> BCE. 19) ghaṇa *kvacit* S. 20) nṇ H. 21) <sup>o</sup>li CEHM. 22) <sup>o</sup>da<sup>o</sup> BC. 23) <sup>o</sup>ra<sup>o</sup> BC. 24) pavage AH, S *kvacit*. pavaga-paḍhaga CE, paṭhaga M. 25) tālācar<sup>o</sup> CHM, see<sup>1</sup>. 26) H om. 27) ūs<sup>o</sup> AB, <sup>o</sup>ettā A.

101. 1) see 45<sup>1</sup>.

purisâ Siddhatthenam rannâ evam vuttâ samâṇâ haṭṭha<sup>2</sup>-tutṭha<sup>3</sup> *jâva* haya<sup>4</sup>-hiyayâ<sup>1</sup> karayala *jâva* paḍisupittâ<sup>2</sup>, khippâm eva Kumḍa-pure<sup>6</sup> nagare<sup>7</sup> cârâga-sohanam *jâva* ussavittâ<sup>8</sup>, jeṇ'eva Siddhatthe râyâ, teṇ'eva uvâgacchamti, 2 ttâ karayala *jâva* kaṭṭu Siddhatthassa ranno<sup>9</sup> eyam<sup>1</sup> âṇattiyam<sup>1</sup> paccappiṇamti: (101.)

tae nam<sup>1</sup> Siddhatthe râyâ jeṇ'eva aṭṭaṇa-sâlâ, teṇ'eva uvâgacchai<sup>2</sup>, 2 ttâ *jâva* savv'-orohenam<sup>3</sup> savva-puppha-gaṇḍha-vattha-mallâlam-kâra-vibhûsâe savva-tuḍiya<sup>4</sup>-sadda-ninâenam mahayâ idḍhi mahayâ jûie<sup>5</sup> mahayâ balenam mahayâ vâhanenam mahayâ samudaenam mahayâ<sup>6</sup> tuḍiya<sup>4</sup>-jamaga-samaga<sup>7</sup>-ppavâienam saṅkha-paṇava-bheri<sup>8</sup>-jhallari-kharamuhi-huḍukka<sup>9</sup>-muraja<sup>10</sup>-muṇṇa<sup>11</sup>-duṇḍuhi<sup>12</sup>-nigghosa-nâiya<sup>13</sup>-ravenam ussukkaṇ<sup>14</sup> ukkaram ukkiṭṭham<sup>15</sup> adijjam<sup>16</sup> amijjam<sup>16</sup> abhaḍa-ppavesam adaṇḍa-kodaṇḍimam<sup>17</sup> adharimam<sup>18</sup> gaṇiyâ<sup>19</sup>-vara-nâḍaijja-kaliyam aṇeḡa-tâlâyarâṇucariyam<sup>4</sup> aṇuddhuya<sup>4</sup>-muṇṇam

**400** amilâya-malla-dâmam pamuiya<sup>4</sup>-pakkiliya<sup>20</sup>-sa-purajana-jânavayam dasa-divasam ṭhii-paḍiyam<sup>21</sup> karei. (102.) tae<sup>1</sup> nam se Siddhatthe râyâ dasâhiyâe<sup>2</sup> ṭhii<sup>3</sup>-paḍiyâe<sup>4</sup> vaṭṭamâṇie saie<sup>5</sup> ya<sup>2</sup> sâhassie ya<sup>2</sup> saya<sup>6</sup>-sâhassie ya<sup>2</sup> jâe ya<sup>2</sup> dâe ya<sup>2</sup> bhâe ya<sup>2</sup> dalamâṇe ya<sup>2</sup> davâvemâṇe ya<sup>2</sup> saie<sup>7</sup> ya<sup>2</sup> sâhassie ya<sup>2</sup> saya-sâhassie ya lamphe<sup>8</sup> paḍicchamâṇe ya<sup>2</sup> paḍicchâvemâṇe ya evam<sup>9</sup> viharai<sup>10</sup>. (103.) tae nam samanassa bhagavao Mahâvîrassa ammâ-piyaro<sup>1</sup> paḍhame divase ṭhii<sup>2</sup>-paḍiyam<sup>3</sup> kareṇti<sup>4</sup>, taie divase camḍa-sûra-daṇṣaṇiyam<sup>1</sup> kareṇti<sup>5</sup>, chaṭṭhe divase dhamma-jâgariyam<sup>1</sup> kareṇti<sup>6</sup>, ikkârasame<sup>7</sup> divase viikkaṇte<sup>8</sup>, nivvattie<sup>9</sup> asui-janma<sup>10</sup>-kamma-karaṇe, saṇpatte bârasâha-divase viulam asana<sup>11</sup>-pâṇa<sup>11</sup>-khâima<sup>11</sup>-saimam uvakkhaḍâvimi<sup>12</sup>, 2 ttâ mitta-nâi<sup>13</sup>-niyaga<sup>14</sup>-sayana-sambamḍhi-parijanam Nâya<sup>1</sup> ya<sup>1</sup> khattie ya<sup>1</sup> âmanṭittâ, tao pacchâ ṇhâyâ<sup>15</sup> kaya-bali-kanmâ kaya-kouya<sup>16</sup>-maṇḡala-pâyaecchittâ (suddha-ppâvesam)<sup>17</sup> maṇḡallam pavarâṇam vattham parihiyâ appa-mah'agghâbharaṇâlamkiya<sup>1</sup>-sarirâ bhoyaṇa-velâe bhoyaṇa-maṇḍavamsi suhâsana-vara-gayâ teṇam mitta-nâi<sup>18</sup>.

101. 2) ṭṭhâ AB. 3) ABH om. 4) H om. 5) °ṇeittâ A. 6) °ggâme C. 7) nay<sup>0</sup> C. 8) ûs<sup>0</sup> M. 9) ṇu A.

102. 1) CHM add se. 2) °ati E. 3) âro<sup>0</sup> B, ovaro<sup>0</sup> A. 4) see 45<sup>1</sup>. 5) jûie C, jûie E, jûie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha<sup>0</sup> B. 10) °ru<sup>0</sup> C, °va AB. 11) mua<sup>0</sup> B, mua<sup>0</sup> H. 12) °bhi H. 13) nâd<sup>0</sup> A, nâdita H. see<sup>4</sup>. 14) ussumkam S, nssamkam A. 15) °iḍam H. 16) °eḷḷ<sup>0</sup> A. 17) °iyam A, °iam B, koḍ<sup>0</sup> H, koḍimam E, see notes. 18) *kvacit* dharimam; or adhâra-nijjam S. 19) *kvacit* aganiya S, see<sup>4</sup>. 20) paki<sup>0</sup> AB, see<sup>4</sup> p<sup>0</sup>-pakkiliyâbhirâman *kvacit* S. 21) vad<sup>0</sup> HM, see<sup>4</sup>.

103. 1) tate CH, ta 500 e A. 2) see 45<sup>1</sup>. 3) ṭhiti H. 4) vad<sup>0</sup> H, °âte A, see<sup>2</sup>. 5) saio C. 6) sâya A. 7) sayae A. 8) lâbhe H. 9) C adds vâ. 10) °ati AC.

104. 1) see 45<sup>1</sup>. 2) ṭhiti H, vad<sup>0</sup> M, see<sup>4</sup>. 3) °iam BE. 4) °amti E, °imti B. 5) °imti BE. 6) jâgareṇti EM, see<sup>5</sup>. 7) ekk<sup>0</sup> AM, °rase E. 8) viti<sup>0</sup> A. 9) °tte AB, °vvi<sup>0</sup> B. 10) jâya A, jâi B. 11) °am M. 12) °emti HC, amti B. 13) nâya A. 14) niyaya A, nia B, see<sup>4</sup>. 15) nh BCEH. 16) koṇya A, see<sup>4</sup>. 17) down to bhoyaṇa not in AB. 18) nâya A.

niyaga<sup>14</sup>-saṃbaṃdhi-parijaṇeṇaṃ Nāyaehiṃ<sup>19</sup> saddhiṃ taṃ viulaṃ asana-pāṇa-khāina-sāmaṃ āsāemāṇā visāemāṇā paribhāemāṇā<sup>20</sup> paribhūṇjemāṇā<sup>20</sup> viharaṃti<sup>21</sup>. (104.) jimiya<sup>1</sup>-bhutt'-uttarāgayā vi ya<sup>1</sup> ṇaṃ samāṇā āyaṃtā cakkhā<sup>2</sup> parama-sui-bhūyā<sup>1</sup> taṃ mitta-nāi<sup>3</sup>-niyaga<sup>4</sup>-sayana-saṃbaṃdhi-parijaṇaṃ Nāyae ya<sup>1</sup> khattie ya<sup>5</sup> viuleṇaṃ puppha-vattha gaṃdha<sup>6</sup>-mallālaṇkāreṇaṃ sakkāriṃti<sup>7</sup> sammāṇiṃti<sup>7</sup>, sakkārittā samāṇāpittā tass'<sup>8</sup> eva<sup>9</sup> mitta-nāi-niyaga<sup>10</sup>-sayana-saṃbaṃdhi-parijaṇassa<sup>11</sup> Nāyāṇa ya<sup>12</sup> khattiyāṇa ya purao evaṃ vayāsi: (105.) 'puvviṇ pi ṇaṃ, Devāṇuppiyā<sup>1</sup>! amhaṃ eyaṃsi<sup>1</sup> dāragāṃsi<sup>2</sup> gabbhaṃ vakkamāṃsi<sup>3</sup> samāṇaṃsi ime<sup>4</sup> eyārūve<sup>1</sup> ajjhatthie<sup>5</sup> eṃtie<sup>6</sup> patthie<sup>7</sup> jāva<sup>8</sup> samuppajjitthā: jāp-pabhiṃ ca ṇaṃ amhaṃ esa dārae kucchiṃsi<sup>9</sup> gabbhattāe vakkamte, <sup>10</sup>taṃ-pabhiṃ ca ṇaṃ anhe hiraṇṇeṇaṃ<sup>11</sup> vadḍhāmo, suvanneṇaṃ<sup>12</sup> vadḍhāmo<sup>13</sup>, dhaṇeṇaṃ<sup>14</sup> dhaṇneṇaṃ jāva sāvaṃjjeṇaṃ<sup>15</sup> pūi<sup>16</sup>-sakkāreṇaṃ aiva<sup>17</sup> 2 abhivadḍhāmo, sāmaṇṭa-rāvaṇo<sup>18</sup> vasam āgayā ya<sup>13</sup>. (106.) taṃ jayā ṇaṃ amhaṃ esa dārae jāe bhavissai, tayā ṇaṃ eyassa<sup>1</sup> dāragassa imaṃ<sup>4</sup> eyāṇurūvaṃ<sup>1</sup> guṇṇaṃ<sup>2</sup> guṇa-nipphannaṃ<sup>3</sup> nāmadhiḍḍiṇaṃ<sup>5</sup> karissāmo<sup>6</sup>: <sup>7</sup>Vaddhamāṇu<sup>8</sup> tti; tā ajja amhaṃ<sup>9</sup> maṇoraha-saṃpattī jāyā: taṃ hou ṇaṃ amhaṃ kumāre Vaddhamāṇe nāmeṇaṃ<sup>10</sup>. (107.)

Samāṇe bhagavaṃ Mahāvīre Kāsave<sup>1</sup> gotteṇaṃ<sup>2</sup>. tassa ṇaṃ tao<sup>3</sup> nāmadhiḍḍā evaṃ āhiḍḍanti. taṃ jahā: amā-<sup>4</sup>piu-saṃtie<sup>4</sup> Vaddhamāṇe, sahasapaṇuiyāe<sup>5</sup> Samāṇe, ayale bhaya-bheravāṇaṃ parisahovasaḍḍāṇaṃ <sup>6</sup>khaṃti-khame paḍimāṇaṃ<sup>7</sup> pālage<sup>7</sup> dhīmaṇ araī<sup>8</sup>-rai<sup>9</sup>-sahe<sup>10</sup> davie vīriya<sup>5</sup>-saṇṇaṇne devehiṃ se nāmaṃ kayāṃ: Samāṇe Bhagavaṃ<sup>11</sup> Mahāvīre. (108.) samaṇassa<sup>1</sup> bhagavaṃ Mahāvīrassa piyā<sup>2</sup> Kāsave<sup>3</sup> gotteṇaṃ<sup>4</sup>; tassa ṇaṃ tao<sup>5</sup> nāmadhiḍḍā evaṃ āhiḍḍanti, taṃ jahā: Siddhathe 'i vā, Sijjāṇse 'i vā, Jasaṇse 'i vā. samaṇassa ṇaṃ bhagavaṃ Mahāvīrassa māyā Vāsittā<sup>6</sup> gotteṇaṃ<sup>4</sup>; tise<sup>7</sup> tao<sup>5</sup> nāmadhiḍḍā evaṃ āhiḍḍanti, taṃ jahā: Tisālā 'i vā. Videhadinnā 'i vā Piyakāriṇi<sup>8</sup> 'i vā. samaṇassa ṇaṃ bhagavaṃ Mahāvīrassa pittijje Supāse, jetthe<sup>9</sup> bhāyā Nandivaddhaṇe,

104. 19) 'hi ya II, 'hi a E, M adds khattiehiṃ. 20) inverted B 21) AB om.

105. 1) see 45<sup>1</sup>. 2) en<sup>0</sup> BE. 3) ṇāti A. 4) niaya B, see<sup>1</sup> BE om. sayana. 5) a BEM. 6) AB om. 7) 'aṇti CE, 'eṃti HM. 8) tassa CH. 9) CH om. 10) 'ya AB, see<sup>1</sup>. 11) pariyaṇassa A. 12) M om.

106. 1) see 45<sup>1</sup>. 2) E adds kucchiṃsi. 3) vakkamamāṇaṃsi B. 4) im<sup>1</sup> BE. 5) abbh<sup>0</sup> CH. 6) M om. 7) ABEM om. 8) B om. 9) 'aṇsi H. 10) down to pūi<sup>0</sup> not in B. 11) ṇu E. 12) ṇu M. 13) AM om. 14) CH om. 15) 'eḍḍi<sup>0</sup> A. 16) pūi A, pūti C. 17) at<sup>0</sup> CH, aiva E. 18) rāvaṇo A, vāvaṇo C.

107. 1) see 45<sup>1</sup>. 2) go<sup>0</sup> A. 3) pp C, shp M. 4) AB om. 5) 'eḍḍi<sup>0</sup> AC. 6) 'ess<sup>0</sup> A. 7) down to taṃ hou not in A. 8) po<sup>0</sup> C. 9) 'ha B. 10) CH add taṃ ṇaṃ samaṇassa bhagavaṃ Mahāvīrassa amā-piyaro nāmadhiḍḍiṇaṃ<sup>5</sup> kareṇti Vaddhamāṇu<sup>8</sup> tti.

108. 1) 'va BCEHM. 2) gu<sup>0</sup> BECM. 3) tau CHM. 4) 'tio C. 5) see 45<sup>1</sup>. 6) khaṃte A. 7) A om. 8) 'ti M. 9) see<sup>7</sup> and <sup>8</sup>. 10) same C. 11) bhay<sup>0</sup> E.

109. 1) BH add ṇaṃ. 2) see 45<sup>1</sup>. 3) 'vi A, va<sup>0</sup> BCEHM. 4) gu<sup>0</sup> BCE. 5) tau HM. 6) tūhi A, tūha CEHM. 7) tio E. 8) pūi<sup>0</sup> EH, pia B. 9) jī<sup>0</sup> BE, 'tūho M.



bhagiṇi Sudamsapā; bhāriyā<sup>2</sup> Jasoyā<sup>2</sup>, Koḍinnā<sup>10</sup> gottenaṃ<sup>11</sup>. sama-  
nassa naṃ bhagavaṃ Mahāvīrassa dhūyā<sup>2</sup> Kāsavī<sup>3</sup> gottenaṃ<sup>11</sup>; tise  
do nāmadhiṇṇā<sup>12</sup> evaṃ āhiṇṇanti, taṃ jahā: Aṇojjā<sup>13</sup> 'i vā, Piyadaṃ-  
sapā<sup>1</sup> 'i vā. samānassa naṃ bhagavaṃ Mahāvīrassa nattuī Kosiyā<sup>14</sup>  
gottenaṃ<sup>11</sup>; tise naṃ do nāmadhiṇṇā evaṃ āhiṇṇanti, taṃ jahā  
Sesavaī vā<sup>15</sup>, Jasavaī vā<sup>15</sup>. (109.)

samaṇe bhagavaṃ Mahāvīre dakkhe dakkha<sup>1</sup>-paine<sup>2</sup> paḍirūve  
āline<sup>3</sup> bhaddae viṇie Nāe<sup>4</sup> Nāyaputte Nāya-kula-campe videhe Videha-  
dinne Videhajāce videha-sūmāle<sup>5</sup> tisaṃ vāsāṃ videhaṃsi kaṭṭu amnā-  
piḷhiṃ<sup>6</sup> devatta<sup>7</sup>-gaehiṃ guru-mahattaraehiṃ<sup>8</sup> abbhāṇunnāe<sup>9</sup> samatta<sup>10</sup>.  
paine<sup>2</sup> puṇar avi loy<sup>11</sup>-antiehiṃ jīya<sup>12</sup>-kappiehiṃ devehiṃ tāhiṃ  
iṭṭhāhiṃ<sup>13</sup> kaṇṭāhiṃ piyāhiṃ<sup>14</sup> maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ<sup>15</sup>  
kallānāhiṃ sivāhiṃ dhannāhiṃ maṃgallāhiṃ<sup>16</sup> miya<sup>14</sup>-mahura-  
sassiriyāhiṃ<sup>14</sup> hiyaya<sup>14</sup>-gamaṇijjāhiṃ hiyaya<sup>14</sup>-palhāyaṇijjāhiṃ  
gaṃbhirāhiṃ apuṇaruttāhiṃ vaggūhiṃ aṇavarayaṃ abhināṇdamānā  
ya abhithuṇaṇānā<sup>17</sup> ya evaṃ vayāsi: (110.) jaya 2 naṃdā! jaya 2  
bhaddā! bhaddaṃ te khattiya<sup>1</sup>-vara-vasabhā<sup>2</sup>! bujjhāhi bhagavaṃ  
loga-nāhā, <sup>3</sup>sayala-jagaj-jīva-hiyaṃ pavattehi<sup>4</sup> dhamma-titthaṃ, para<sup>5</sup>-  
hiya<sup>1</sup>-suha-nisseyasa<sup>1</sup>-karaṃ savvaloe savva-jivāṇaṃ bhavissai! tti  
kaṭṭu jaya-jaya<sup>6</sup>-saddaṃ paṇṇanti. (111.)

puvviṃ pi naṃ samānassa bhagavaṃ Mahāvīrassa mānussāo<sup>1</sup>  
gihattha-dhammāo aṇuttare ābhoie<sup>2</sup> appaḍivāi<sup>3</sup> nāṇa-dāṃsaṇe hotthā<sup>4</sup>.  
tae<sup>5</sup> naṃ samaṇe bhagavaṃ Mahāvīre teṇaṃ aṇuttareṇaṃ āhohieṇaṃ<sup>6</sup>  
nāṇa<sup>7</sup>-dāṃsaṇeṇaṃ appaṇo nikkhamaṇa-kālaṃ ābhoie, 2ttā ciccā hira-  
ṇṇaṃ<sup>8</sup>, ciccā suvaṇṇaṃ<sup>9</sup>, ciccā<sup>10</sup> dhaṇaṃ<sup>10</sup>, ciccā<sup>11</sup> dhanṇaṃ<sup>11</sup>, cicca<sup>12</sup>  
rajjāṃ, ciccā raṭṭhaṃ. evaṃ balaṃ vāhaṇaṃ kosaṃ koṭṭhāgāraṃ<sup>14</sup> ciccā,  
puraṃ ciccā. amteuraṃ ciccā, jaṇavayaṃ ciccā<sup>15</sup> dhaṇa-kaṇaga-  
rayaṇa-maṇi-mottiya<sup>16</sup>-saṃkha-sila-ppavāla-ratta<sup>10</sup>-rayaṇa-m-āiyaṃ<sup>17</sup>  
saṃta-sāra-sāvaḍḍejaṃ<sup>18</sup> vicchaddāittā viggovāittā<sup>19</sup> <sup>20</sup>dāṇaṃ dāyā-  
rehiṃ paribhāittā, dāṇaṃ<sup>21</sup> dāiyāṇaṃ<sup>22</sup> paribhāittā<sup>21</sup>, (112.)  
teṇaṃ<sup>1</sup> kāleṇaṃ<sup>1</sup> teṇaṃ<sup>1</sup> samaṇeṇaṃ<sup>1</sup> je se hemāntāṇaṃ paḍhame

109. 10) kuṇḍ<sup>o</sup> A, <sup>o</sup>nā M. 11) gu<sup>o</sup> BE. 12) <sup>o</sup>ejj<sup>o</sup> A. 13) <sup>o</sup>ujj<sup>o</sup> BE.  
14) <sup>o</sup>ia B, <sup>o</sup>iya CH, Kāsavā M. 15) ivā EHM.

110. 1) A om. 2) ṇṇ A. 3) al<sup>o</sup> CH, al<sup>o</sup> E. 4) nāyae BC. 5) su<sup>o</sup> H,  
so M. 6) piḷhiṃ E, pitiehiṃ C, pitiehiṃ H. 7) <sup>o</sup>tte A. 8) <sup>o</sup>rehiṃ A, <sup>o</sup>ragehiṃ  
B. 9) <sup>o</sup>nāe H, <sup>o</sup>āte M. 10) samm<sup>o</sup> AM 11) lo<sup>o</sup> E, log BC. 12) jia BE,  
jiya HM. 13) jāva vaggūhiṃ M, the rest omitted. 14) see 45<sup>1</sup>. 15) ur<sup>o</sup> CH.  
16) miya-mahura-gaṃbhira-gāhiyāhiṃ *kracit* S, aṭṭha-saiyāhiṃ *kracit* S. down to  
vaggūhiṃ not in ACH. 17) abhithuvvamānā CEHM.

111. 1) see 45<sup>1</sup>. 2) <sup>o</sup>hā BCE. 3) ABH om. 4) <sup>o</sup>ha B. 5) ABEM om. 6) Mss. 2.  
112. 1) <sup>o</sup>ssagāo CEH. 2) not in A, <sup>o</sup>oci B, <sup>o</sup>oci E, āhoie CM. 3) AB add  
āhohie, āhohie *kracit* S, āhoie H. 4) hu<sup>o</sup> BEM. 5) tate M. 6) āhohieṇaṃ M.  
7) nāṇeṇaṃ A. 8) nn B. 9) ṇṇ ACHM. 10) not in H. 11) not in BCHM,  
nn E. 12) <sup>o</sup>ejjā A, not in B. 13) not in B. 14) ku<sup>o</sup> BEM. 15) EM add  
vinla. 16) mu<sup>o</sup> ABE, <sup>o</sup>ia BE. 17) āiaṃ B, ādiyaṃ C, āieṇaṃ M. 18) <sup>o</sup>ijj<sup>o</sup> BE.  
19) viḍo<sup>o</sup> BEH, <sup>o</sup>vittā EH. 20) down to dāṇaṃ not in BH. 21) AE om.  
22) AE om., <sup>o</sup>iā<sup>o</sup> B.

113. 1) H om.

māse paḍhame pakkhe maggasira-bahule, tassa naṃ maggasira-bahulassa dasamī-pakkheṇaṃ pāṇa-gāmiṇīe chāyāe porisīe<sup>2</sup> abhinivvaṭṭāe<sup>3</sup> paṇāṇa-pattāe suvvaṇṇaṃ divaseṇaṃ, vijāṇaṃ muhutteṇaṃ caṇḍappabhāe sīyāe<sup>4</sup> sa-deva-maṇuyāsurae<sup>4</sup> parisāe samaṇugamma-māṇa - magge saṃkhiya<sup>4</sup> - cakkīya<sup>4</sup> - maṇḍaliya<sup>5</sup> - muha - maṇḍaliya<sup>4</sup> - vaddhamāṇa<sup>6</sup> - pūsamāṇa-ghaṇṭiya<sup>7</sup> - gaṇehiṃ tāhiṃ<sup>8</sup> iṭṭhāhiṃ kaṇṭhāhiṃ piyāhiṃ<sup>4</sup> maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ<sup>9</sup> kallāṇāhiṃ sivāhiṃ dhammāhiṃ maṇḍallāhiṃ miya<sup>4</sup> - mahura - sassiriyāhiṃ<sup>4</sup> [hiyaya - palhāyaṇijjāhiṃ aṭṭha-saiyāhiṃ<sup>10</sup> apuṇaruttāhiṃ]<sup>11</sup> vaggūhiṃ abhinaṇḍamāṇā abhisamṭhūṇamāṇā<sup>12</sup> ya<sup>13</sup> evaṃ vayāsi: (113.) jaya 2 naṇḍā, jaya 2 bhaddā<sup>1</sup>, bhaddaṃ te<sup>2</sup>, <sup>3</sup>abhaggehiṃ nāṇa-dāṇsaṇa-carittehiṃ ajiyāhiṃ<sup>4</sup> jīṇāhiṃ imdiyāhiṃ<sup>5</sup>, jiyā<sup>4</sup> ca pālehi samaṇa-dhammaṃ, jiya<sup>4</sup> - viggho<sup>6</sup> vi<sup>7</sup> ya<sup>4</sup> vasāhiṃ<sup>8</sup> taṃ, deva! siddhi-majjhe, nihaṇāhiṃ<sup>9</sup> rāga-dosa-malle taveṇaṃ, dhīi-dhaṇiya<sup>10</sup> - baddha-kacce<sup>11</sup> maddāhi aṭṭha - kamma - sattū jhāṇeṇaṃ<sup>12</sup> uttameṇaṃ sukkeṇaṃ, appamatto harāhi ārāhaṇā-paḍāgaṃ ca, vira! telukka<sup>13</sup> - raṅga - majjhe pāva ya vitimiram aṇuttaraṃ kevala - vara - nāṇaṃ, gaccha ya mukkaṇa<sup>14</sup> paraṃ payaṇa<sup>15</sup> jīṇa - varōvattāheṇa<sup>16</sup> maggeṇaṃ<sup>17</sup> akuḍḍileṇaṃ<sup>18</sup>, haṃtā parisaha-cuṇṇaṃ! jaya 2 khattiya<sup>4</sup> - vara - vasabhā<sup>19</sup>! <sup>21</sup>bahūhiṃ<sup>20</sup> <sup>21</sup>divasāhiṃ bahūhiṃ pakkhāhiṃ bahūhiṃ māsāhiṃ bahūhiṃ uttiṃ bahūhiṃ ayaṇāhiṃ bahūhiṃ<sup>20</sup> saṃvaccharāhiṃ abhiṇe parisahovaṇḍaggaṇaṃ, khaṇṭti-khame bhaya-bheravāṇaṃ<sup>22</sup>, dhamme te avigghaṇaṃ bhavau! tti kaṭṭu jaya-jaya<sup>23</sup> - saddaṃ paṇṇanti. (114.)

tae naṃ samaṇe bhagavaṇ Mahāvire nayaṇa-mālā-sahasseehiṃ picchiṇṇamāṇe 2, vayaṇa-mālā-sahasseehiṃ abhithuvvamāṇe 2, hiyaya<sup>1</sup> - mālā - sahasseehiṃ unnaṇḍijjāhiṃ<sup>2</sup> 2, maṇoraha-mālā - sahasseehiṃ vicchippamāṇe<sup>3</sup> 2, kaṇṭi<sup>4</sup> - rūva - gaṇehiṃ pacchiṇṇamāṇe<sup>5</sup> 2, aṇḍulimālā-sahasseehiṃ dāṇṇamāṇe 2, dāhiṇa-hattheṇaṃ bahūṇaṃ nara-nāri-sahasāṇaṃ aṇḍali-mālā-sahasāhiṃ paḍiccheṇaṃ 2, bhavaṇa-paṇṭi-sahasāhiṃ samaiccheṇaṃ<sup>6</sup> 2, taṇṭi-tala-tāla-tuḍiya<sup>7</sup> - ghaṇa-muṇḍa<sup>8</sup> - giya<sup>7</sup> - vāiya<sup>7</sup> - raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda - ghosa<sup>9</sup> - mīseṇaṃ<sup>10</sup> maṇju - maṇḍujā ghoseṇa ya paḍibu-

113. 2) <sup>0</sup>ra<sup>0</sup> H, <sup>0</sup>sāe M. 3) <sup>0</sup>vvi<sup>0</sup> AB, <sup>0</sup>ṭṭhāe A. 4) see 45<sup>1</sup>. 5) la<sup>0</sup> CH, see<sup>4</sup>. 6) <sup>0</sup>paṇa E. 7) khaṇḍiya *kvacit* S. see<sup>4</sup>. 8) tāhiṃ jāva vaggūhiṃ M. 9) u<sup>0</sup> CH. 10) sayāhiṃ C. 11) ABEM om. sayāhiṃ C. 12) abhithuvvamāṇā CEM. 13) B om.

114. 1) <sup>0</sup>dda M. 2) C adds java 2 khattiyavaravasahā. 3) down to jaya 2 not in A. 4) see 45<sup>1</sup>. 5) <sup>0</sup>āṇi B, <sup>0</sup>āhiṃ CH, see<sup>4</sup>. 6) va<sup>0</sup> B. 7) ei B. 8) vasa-bāhiṃ B. 9) <sup>0</sup>āhiṃ BH. 10) <sup>0</sup>ia E. 11) kacche down to kevala not in M. 12) jīh B. 13) telo<sup>0</sup> C. 14) mo<sup>0</sup> CH. 15) paḍ<sup>0</sup> H. 16) <sup>0</sup>vadi<sup>0</sup> CH. 17) <sup>0</sup>pa H. 18) <sup>0</sup>pa E. 19) <sup>0</sup>hā HM. 20) bahūhiṃ B always, H the first, E the first and second, C the last time. 21) <sup>0</sup>M om. 22) *kvacit* abhithaviya gāma-kaṇṭage. 23) Mss. 2, thus also in 115.

115. 1) hiyaya BEM. 2) <sup>0</sup>pa<sup>0</sup> A, <sup>0</sup>vana<sup>0</sup> B, <sup>0</sup>pa<sup>0</sup> H, <sup>0</sup>pa<sup>0</sup> C, <sup>0</sup>unnaṇḍijjāhiṃ *kvacit* S. 3) viccha<sup>0</sup> A, vitthu<sup>0</sup> B. 4) <sup>0</sup>ta B. 5) pi<sup>0</sup> B, patthi<sup>0</sup> A. 6) samati<sup>0</sup> CEM, tth C. 7) see 45<sup>1</sup>. 8) only in B. 9) ghoseṇaṃ A. 10) A om., <sup>0</sup>saṇḍaṇa B.



jñhamāṇe<sup>11</sup> 2, savv'-iddhīe<sup>12</sup> savva-juīe<sup>13</sup> savva-baleṇaṃ savva-vāhaṇeṇaṃ savva-samundaṇeṇaṃ savvāyareṇaṃ savva-vibhūīe<sup>14</sup> savva-vibhūsāe<sup>15</sup> savva-saṃbhameṇaṃ<sup>16</sup> savva-saṃgameṇaṃ savva-pagañeṇiṃ savva-nāḍaṇeṇaṃ savva-tālāyareṇiṃ savv'-oroheṇaṃ savva-puppha-mallālaṃkāra-vibhūsāe savva-tuḍiya<sup>7</sup>-sadda-saṃninaṇeṇaṃ<sup>17</sup> mahayā iddhiṃ mahayā juīe<sup>13</sup> mahayā baleṇaṃ mahayā vāhaṇeṇaṃ mahayā vara-tuḍiya<sup>7</sup>-jamaga-samaga-ppavāṇeṇaṃ saṃkha-panava<sup>18</sup>-paḍaha-bheri-jhallari-kharamuhi-dumduhi-nigghosa-nāiya<sup>7</sup>-raveṇaṃ [*jāva* raveṇaṃ]<sup>19</sup> Kuṇḍapuram nagaram majjham majjheṇaṃ niggaecchai, 2 ttā jeṇ'eva nāya<sup>20</sup>-saṃḍa-vāṇe ujjāṇe, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgaecchai, (115.) 2 ttā asoga-vara-pāyavassa ahe sīyaṃ<sup>1</sup> thāveī, 2 ttā sīyāo<sup>1</sup> paccoruhai, 2 ttā sayam eva ābharaṇa-mallālaṃkāraṃ omuyai<sup>2</sup>, 2 ttā sayam eva paṃca-muṭṭhiyaṃ<sup>1</sup> loyaṃ<sup>1</sup> karei, 2 ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇeṇaṃ hatth'uttarāhiṃ nakkhatteṇaṃ jogam uvāgaṇeṇaṃ egaṃ deva-dūsam ādāya ege abīe munde bhavittā agārāo aṇagāriyaṃ pavvaie. (116.) samaṇe bhagavaṃ Mahāvīre saṃvaccharaṃ sāhiya<sup>1</sup>-māsaṃ *jāva*<sup>2</sup> cīvara-dhārī hotthā<sup>3</sup>. teṇa paraṃ acele<sup>4</sup> pāṇi-paḍiggahie samaṇe bhagavaṃ Mahāvīre sāiregāṇi<sup>5</sup> duvālasa vāsāṇi niccaṃ vosatṭha-kāe ciyatta<sup>1</sup>-dehe, je kei uvasaggā uppaṇṇaṃti — taṃ jahā: divvā vā māṇusā vā tirikkha-joniyā<sup>1</sup> vā aṇulomā vā paḍilomā vā — te uppanne<sup>6</sup> saṃmaṃ sahai<sup>7</sup> khamai<sup>7</sup> titikkhai<sup>7</sup> ahiyāsei<sup>8</sup>. (117.) tae ṇaṃ samaṇe bhagavaṃ Mahāvīre aṇagāre jāe iriyā<sup>1</sup>-samie bhāsā-samie esaṇā-samie āyāṇa-bhaṇḍa-matta-nikkhevaṇā-samie uccāra-pāsavaṇa-khela-siṃghāṇa-jalla-pāri-ṭṭhāvaṇiyā<sup>1</sup>-samie<sup>2</sup> maṇa-samie vaya<sup>3</sup>-samie kāya-samie maṇa-gutte vaya<sup>3</sup>-gutte kāya-gutte gutt'-iṇḍie gutta-baṃbhayārī akohe amāṇe amāe alohe<sup>4</sup> saṃte pasante uvasante parinivvude aṇāsave amame akiṃcane chinna-ggaṇthe<sup>5</sup> niruvaleve: kaṃsa-pāi<sup>1</sup> va mukka-toe, saṃkho<sup>6</sup> iva niraṇṇaṇe, jīve iva appaḍihaya-gai, gagaṇam iva niraḷambāṇe, vāyur<sup>7</sup> iva<sup>8</sup> appaḍibaddhe sārāya-salilaṃ va suddha-hiyae<sup>9</sup>, pukkha-pattaṃ piva niruvaleve, kummo iva gutt'-iṇḍie, khaggi<sup>10</sup>-visāṇaṃ va ega-jāe, vihaga iva vippamukke, bhāruṇḍa<sup>11</sup>-pakkhī<sup>1</sup> va appamatte, kuṃjaro iva soḍḍire<sup>12</sup>, vasabho<sup>13</sup> iva jāyathāme, sīho iva duddharise<sup>14</sup>, maṇḍaro iva appakampe, sāgaro iva gaṃbhīre<sup>15</sup>, caṇḍo iva soma-lese, sūro iva ditta-tee, jacca-kaṇaṇaṃ<sup>16</sup>

115. 11) °vujj<sup>o</sup> A *kvacit* paḍipuecchamāṇe S. 12) down to jāva not in H. 13) juīe BE. 14) AE om. 15) BC A om. *jāva* the rest is waiting. 16) B om. all down to savva-tuḍiya. 17) niuā<sup>o</sup> CE. 18) M om. 19) CEM om. 20) ṇu A, u H.

116. 1) see 45<sup>1</sup>. 2) °ati M, amui B, umui A.

117. 1) see 45<sup>1</sup>. 2) E om. 3) hu<sup>o</sup> BEM. 4) °lae CEH. 5) sāti<sup>o</sup> CH. 6) ṇu A. 7) °ati C. 8) °siti C, °sei H, °sai M.

118. 1) see 45<sup>1</sup>. 2) E om. 3) vai A. 4) °bhe CM. 5) gaṇthe BH, *kvacit* chinna-sōe S. 6) °e B. 7) vāur E, vau M. 8) vva M. 9) hīae E. 10) khattī A. 11) °ra<sup>o</sup> BCEH. 12) soṇḍ<sup>o</sup> CEHM. 13) °ho BE. 14) °sse CH. 15) sug<sup>o</sup> A. 16) kaṃcaṇa H.

va jāya-rūve, vasuṇḍharā iva savva-phāsa-visahe, subhaya<sup>17</sup>-huyāsaṇo<sup>18</sup>  
iva teyasā<sup>19</sup> jālaṇṭe. [*imesiṇ payāṇaṃ donṇi saṃgahaṇa-gāhāo*:  
kaṃse saṃkhe jīve  
gagaṇe vāṇi ya saraya-salile ya |  
pukkha-patte kumme  
vihage khagge ya bhāruṇḍe ||  
kuṇjara vasabhe sihe  
naga-rāyā ceva sāgaram akhobhe |  
caṇḍe sūre kaṇḍe  
vasuṇḍharā ceva subhaya-huyavahe || ]<sup>20</sup>

n'atthi naṃ tassa bhagavaṃtassa katthai paḍibamḍhe<sup>21</sup>. se ya<sup>22</sup>  
cauvvihe pannatte<sup>23</sup>, taṃ jahā: davvao, khittao<sup>24</sup>, kālao, bhāvao.  
davvao<sup>25</sup>: sacittācitta-māsaesu<sup>26</sup> davvesu; khittao<sup>27</sup>: gāme vā nagare  
vā araṇṇe<sup>23</sup> vā khitte<sup>28</sup> vā khale vā aṇḍaṇe vā; kālao<sup>25</sup>: samae  
vā āvaliyāe<sup>29</sup> vā āṇā-pāṇe vā thove vā khaṇe vā lave vā pakkhe  
vā muhutte vā<sup>30</sup> ahoratte vā pakkhe vā māse vā uṇe<sup>31</sup> vā ayaṇe  
vā saṃvacchare vā annayare<sup>32</sup> vā diha-kāla-saṃjoe<sup>33</sup>; bhāvao: kohe<sup>34</sup>  
vā māṇe<sup>34</sup> vā māyāe vā lobhe vā bhae vā hāse vā<sup>35</sup> piṇṇe vā dose  
vā<sup>36</sup> kalahe vā abbhakkhaṇe vā pesunne vā para-parivāe vā arai-  
rai<sup>37</sup> vā māyā-mose vā jāva micchā-daṇsaṇa-salle vā. **ᨧᩣ᩠ᩅᩣᩣ᩠ᩅ**  
tassa naṃ bhagavaṃtassa no evaṃ bhavaī. (118.)

se naṃ bhagavaṃ vāsā-vāsa-vajjaṃ aṭṭha gimha-hemaṇṭie  
māse, gāme ega-rāie<sup>1</sup>, nagare paṃca-rāie<sup>1</sup>, vāsī-caṇḍaṇa-saṃāṇa-  
kappe sama-tiṇa-maṇi-leṭṭhu<sup>2</sup>-kaṃcaṇe sama-dukkha-suhe ihaloga<sup>3</sup>-  
paraloga<sup>3</sup>-appaḍibaddhe jīviya<sup>4</sup>-maṇe<sup>5</sup> niravakamkhe sāṃsāra-  
pāragamī kamma-saṃga<sup>6</sup>-nigghāyaṇ'-aṭṭhāe abbhutṭhie evaṃ ca naṃ  
viharaī. (119.) tassa naṃ bhagavaṃtassa aṇuttareṇaṃ nāṇeṇaṃ  
aṇuttareṇaṃ daṇsaṇeṇaṃ aṇuttareṇaṃ caritteṇaṃ aṇuttareṇaṃ  
ālaṇeṇaṃ<sup>1</sup> aṇuttareṇaṃ viharēṇaṃ<sup>2</sup> aṇuttareṇaṃ<sup>2</sup> viriṇeṇaṃ aṇuttareṇaṃ  
ajjaveṇaṃ aṇuttareṇaṃ maddaveṇaṃ aṇuttareṇaṃ lāghaveṇaṃ aṇu-  
ttarāe khamṭie<sup>3</sup> aṇuttarāe muttie<sup>3</sup> <sup>4</sup>aṇuttarāe <sup>4</sup>guttīe<sup>3</sup> aṇuttarāe  
tuṭṭhie<sup>3</sup> <sup>5</sup>aṇuttarāe <sup>5</sup>buddhie<sup>3</sup> aṇuttareṇaṃ sacca-saṃjama-tava-  
sucariya<sup>6</sup>-soṇaciya<sup>7</sup>-phaḷa-parinivvāṇa-maggeṇaṃ appāṇaṃ bhāve-  
māṇassa duvālāsa saṃvaccharāṇi viikkamāṇi terasamassa<sup>8</sup> aṇṭarā  
vaṭṭamāṇassa, je se gimhāṇaṃ doce<sup>9</sup> māse caṇṭthe pakkhe vaisāha-  
suddhe, tassa naṃ vaisāha-suddhassa dasamī-pakkheṇaṃ pāṇa-

118. 17) <sup>9</sup>ua E, <sup>9</sup>uta A. 18) <sup>9</sup>uā<sup>9</sup> E, <sup>9</sup>ue C. 19) teasā E. 20) only in EM, the text is given according to S. *kvacit ādargeṣṣu dṛṣyate*. 21) <sup>9</sup>dho B, CE add bhavaī. 22) a E. 23) ṇṇ A. 24) khe<sup>9</sup> A. 25) BE add naṃ. 26) <sup>9</sup>sesu A, <sup>9</sup>siesu H. 27) see<sup>24</sup> and <sup>25</sup>. 28) khe<sup>9</sup> BEH. 29) <sup>9</sup>lie A, see<sup>1</sup>. 30) B om. 31) uṇ BM, ūṇ EH. 32) ṇṇ M. 33) <sup>9</sup>joge CH, ACH add vā. 34) <sup>9</sup>ena C. 35) down to jāva not in A. 36) the same in H. 37) rai EM.  
119. 1) rūyaṃ AM. 2) li<sup>9</sup> BEH. 3) <sup>9</sup>ge A. 4) <sup>9</sup>ia BE. 5) B adds ya. 6) satta BM.  
120. 1) ālaveṇaṃ EM. 2) in CH after bhagavaṃtassa. 3) <sup>9</sup>ie H. 4) A om. *kvacit* S. 5) only in A. 6) see 45<sup>1</sup>. 7) <sup>9</sup>ia E, soṇavvūyaṇivvāṇaphala A. 8) C adds naṃ. 9) du<sup>9</sup> BEM.



nāge karāṇe, savvatthasiddhe muhutte, sâṇā<sup>16</sup> nakkhatteṇaṃ jogam uvāgaṇaṃ kâla-gae viikkaṃte *jāva* savva-dukkha-ppahīṇe. (124.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvīre kâla-gae<sup>2</sup> *jāva* savva-dukkha-ppahīṇe, sâ ṇaṃ<sup>3</sup> rayaṇi bahūhiṃ devehiṃ devīhi ya<sup>4</sup> uvayaṃāṇehi ya<sup>4</sup> uppayaṃāṇehi ya<sup>4</sup> ujjoviyā<sup>5</sup> yāvi<sup>6</sup> hotthā<sup>7</sup>. (125.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvīre kâla-gae *jāva* savva-dukkha-ppahīṇe, sâ ṇaṃ rayaṇi bahūhiṃ devehiṃ<sup>2</sup> devīhi ya<sup>3</sup> uvayaṃāṇehi ya<sup>3</sup> uppayaṃāṇehi ya<sup>3</sup> uppiṃjalaga<sup>4</sup>-bhūyā<sup>5</sup> kahakahaga-bhūyā<sup>6</sup> yāvi<sup>7</sup> hotthā<sup>8</sup>. (126.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre kâla-gae<sup>1</sup> *jāva* savva-dukkha-ppahīṇe, taṃ rayaṇiṃ ca ṇaṃ jeṭṭhassa<sup>2</sup> Goyamassa<sup>3</sup> Imḍabhūssa<sup>4</sup> aṇḍārassa aṇṭevāsissa Nāyae piṇḍa-baṇḍhaṇe vocchinne<sup>5</sup> aṇante aṇuttare<sup>6</sup> *jāva* kevala-vara-nāṇa-damṣaṇe samuppanne. (127.)

jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvīre<sup>2</sup> *jāva* savva-dukkha-ppahīṇe, taṃ rayaṇiṃ ca ṇaṃ nava Mallā<sup>3</sup> nava Lecchā<sup>3</sup> Kāsī-Kosalagā aṭṭhārasa vi gaṇa-rāyāṇo amāvasāe pārābhoyaṃ<sup>4</sup> posahovāsaṃ paṭṭhavaiṃsu<sup>5</sup>: 'gae se bhāv'-ujjoe, davv'-ujjoyaṃ karissāmo.' (128.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe 3<sup>1</sup> *jāva* savva-dukkha-ppahīṇe, taṃ rayaṇiṃ ca ṇaṃ khuddāe nāma<sup>2</sup> bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi<sup>3</sup> samaṇassa bhagavaṃ Mahāvīrassa jamma-nakkhattaṃ saṃkaṃte. (129.) 1<sup>1</sup>ap-pabhiṃ<sup>2</sup> ca ṇaṃ se khuddāe<sup>3</sup> bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi<sup>4</sup> samaṇassa bhagavaṃ Mahāvīrassa jamma-nakkhattaṃ saṃkaṃte, tap-pabhiṃ ca ṇaṃ samaṇāṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie<sup>5</sup> 2 pūyā<sup>6</sup>-sakkāre pavattai<sup>7</sup>. (130.) jayā ṇaṃ se<sup>8</sup> khuddāe *jāva* jamma-nakkhattāo viikkaṃte<sup>9</sup> bhavissai, tayā ṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie<sup>5</sup> pūyā<sup>6</sup>-sakkāre bhavissai. (131.) jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre kâla-gae<sup>1</sup> *jāva*<sup>2</sup> savva-dukkha-ppahīṇe, taṃ rayaṇiṃ ca ṇaṃ kuṇṭhū aṇuddharī nāmaṃ samuppannā<sup>3</sup>: jā ṭhiyā<sup>4</sup> acaḷamāṇā chaumatthāṇaṃ niggamthāṇaṃ<sup>5</sup>-niggamthiṇa ya no cakkhu-phāsaṃ havvaṃ āgacchā<sup>6</sup>; jā aṭṭhiyā<sup>7</sup> caḷamāṇā chaumatthāṇaṃ niggamthāṇaṃ<sup>5</sup> niggamthiṇa ya cakkhu-phāsaṃ havvaṃ

124. 16) sāt<sup>o</sup> C.

125. 1) omitted in H, bhay<sup>o</sup> B. 2) A adds viikkaṃte. 3) not in AC. 4) a E. 5) <sup>o</sup>iā E. 6) āvi E, vi AB. 7) hu<sup>o</sup> BEM.

126. 1) bhay<sup>o</sup> B. 2) <sup>o</sup>hi a E. 3) a E. 4) <sup>o</sup>gamāṇā M. 5) bhūā BE. 6) bhūā E. 7) āvi E. 8) hu<sup>o</sup> AEM.

127. 1) A om. 2) jī<sup>o</sup> BE. 3) goa<sup>o</sup> E. 4) <sup>o</sup>tissa A, <sup>o</sup>yassa C. 5) vu<sup>o</sup> BEM. 6) E adds nivvāghāe, nīrāvaraṇe.

128. 1) bhay<sup>o</sup> B, see<sup>2</sup>. 2) not in ACE, 3 H. 3) <sup>o</sup>ai E. 4) varā<sup>o</sup> A, varā<sup>o</sup> B; <sup>o</sup>bhoē AE, <sup>o</sup>bhoam B. 5) <sup>o</sup>viṃsu EMS.

129. 1) not in ABE; M Bhagavaṃ Mahāvīre. 2) BEM after rāsī, nāmaṃ CH. 3) ṭh BCE, ṭṭhāi A.

130 and 131. 1) down to tap<sup>o</sup> not in B. 2) jaṃ rayaṇiṃ H. 3) A adds nāma. 4) see 129<sup>3</sup>. 5) uie B. 6) pūā BEM. 7) <sup>o</sup>ai CHM, bhavissai A. 8) not in H. 9) vii<sup>o</sup> A.

132. 1) not in H. 2) not in CE. 3) ṇṇ C. 4) ṭhiā BEH. 5) <sup>o</sup>na ya E. 6) <sup>o</sup>aṃti BEM. 7) ṭhiyā BC, ṭhiyā H, aṭhiā EM.



āgacchai<sup>6</sup>; (132.) jaṃ pāsittā bahūhiṃ niggamthehiṃ niggamthīhi ya<sup>1</sup> bhattāiṃ paccakkhāyāiṃ. se<sup>2</sup> kim āhu bhaṃte: 'ajja-ppabhiṃ<sup>3</sup> durārābae<sup>4</sup> samjame<sup>5</sup> bhavissai.' (133.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇassa bhagavaṃ Mahāvīrassa Iṇḍabhū<sup>1</sup>-pāmokkhā<sup>2</sup> coddassa<sup>3</sup> samaṇa-sāhassī ukkosiyā<sup>4</sup> samaṇa-sampayā hotthā<sup>5</sup>. (134.) samaṇassa<sup>1</sup> bhagavaṃ Mahāvīrassa AjjaCamdaṇā-pāmokkhā<sup>2</sup> chattisaṃ<sup>3</sup> ajjiyā<sup>4</sup>-sāhassī ukkosiyā<sup>4</sup> ajjiyā<sup>4</sup>-sampayā hotthā<sup>5</sup>. (135.) samaṇassa bhagavaṃ Mahāvīrassa Saṃkhasayaga-pāmokkhāṇaṃ<sup>2</sup> samaṇovāsagāṇaṃ egā saya-sāhassī<sup>6</sup> aṇaṭṭhiṃ<sup>7</sup> ca sahaṇṇā ukkosiyā<sup>8</sup> samaṇovāsagāṇaṃ<sup>9</sup> sampayā hotthā<sup>5</sup>. (136.) samaṇassa bhagavaṃ Mahāvīrassa Sulasā-Reva<sup>1</sup>-pāmokkhāṇaṃ<sup>2</sup> samaṇovāsīyāṇaṃ<sup>3</sup> tinni saya-sāhassī aṭṭhārasa sahaṇṇā<sup>4</sup> ukkosiyā<sup>3</sup> samaṇovāsīyāṇaṃ<sup>3</sup> sampayā hotthā<sup>5</sup>. (137.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa tinni sayā cauddasapuvvīṇaṃ<sup>2</sup> ajjīṇaṇaṃ jīṇa-saṃkāsāṇaṃ savv'-akkhara-sannivāṇaṃ<sup>3</sup> Jīṇo viva avitahaṇaṃ vāgaramāṇaṇaṃ ukkosiyā<sup>4</sup> coddasapuvvīṇaṃ<sup>5</sup> sampayā hotthā<sup>6</sup>. (138.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa terasa sayā ohi-nāṇīṇaṃ aisesa-pattāṇaṃ ukkosiyā<sup>4</sup> ohi-nāṇīṇaṃ<sup>7</sup> sampayā hotthā<sup>6</sup>. (139.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa satta sayā kevala-nāṇīṇaṃ saṃbhinna-vara-nāṇa-daṃsaṇa-dharāṇaṃ ukkosiyā<sup>4</sup> kevala<sup>8</sup>-nāṇī<sup>9</sup>-sāṃpayā hotthā<sup>6</sup>. (140.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa satta sayā veuvvīṇaṃ adevāṇaṃ dev'-iddhi<sup>2</sup>-pattāṇaṃ ukkosiyā<sup>3</sup> veuvvi<sup>4</sup>-sāṃpayā hotthā<sup>5</sup>. (141.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa paṃca sayā viula-maīṇaṃ<sup>6</sup> addhāijjesu<sup>7</sup> divesu dosu ya<sup>8</sup> samuddesu sannīṇaṃ paṃc'-imdiyāṇaṃ<sup>3</sup> pajjattagāṇaṃ<sup>9</sup> maṇogae bhāve jāṇaṃtāṇaṃ<sup>10</sup> ukkosiyā viula-maīṇaṃ<sup>11</sup> sampayā hotthā<sup>5</sup>. (142.) samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa cattāri sayā vāṇaṃ<sup>2</sup> sa-deva-maṇuyāsurae<sup>3</sup> parisāe vāe<sup>4</sup> aparāijiyāṇaṃ<sup>5</sup> ukkosiyā<sup>5</sup> vāi-sāṃpayā hotthā<sup>6</sup>. (143.) samaṇassa bhagavaṃ Mahāvīrassa satta aṇṭevāsī<sup>7</sup>-sayāiṃ siddhāiṃ jāva savva-dukkha-ppahīṇaṃ cauddasa ajjiyā<sup>5</sup>-sayāiṃ siddhāiṃ. (144.)<sup>8</sup> samaṇassa ṇaṃ<sup>1</sup> bhagavaṃ Mahāvīrassa aṭṭha sayā aṇuttaravavāiyāṇaṃ<sup>2</sup> gai<sup>3</sup>-kallāṇaṇaṃ ṭhi<sup>4</sup>-kallāṇaṇaṃ

133. 1) a E. 2) only in EM. 3) °bhii A. 4) °hee M after bhavissai. 5) samjame M.

134. 1) °bhūi BCM. 2) °mn° BCEH, °āṇaṃ H. 3) cau° BEHM. 4) °iā BE. 5) °hu° BEM, thus always.

135 and 136. 1) H adds ṇaṃ. 2) °mu° BEH, always. 3) °sa C. 4) °iā E. 5) see 134<sup>5</sup>. 6) °iū EM. 7) aṇaṇaṭṭhiṃ B. 8) °iā BE. 9) °say° B, °siy° H.

137. 1) °ai BE. 2) see 135<sup>2</sup>. 3) °iā° E. 4) °āo A. 5) see 134<sup>5</sup>.

138—140. 1) not in BE. 2) co° A. 3) °eṇaṃ H. 4) °iā E. 5) see 134<sup>3</sup>, puvvi M. 6) see 134<sup>5</sup>. 7) nāṇi B. 8) °li A, H adds vara. 9) nāṇīṇaṃ M.

141 and 142. 1) not in BE. 2) ad° CEH. 3) °iā° E. 4) veuvviyā C, veuvvia E. 5) see 134<sup>5</sup>. 6) mai° E. 7) °ṭṭā° BM. 8) a EH. 9) °yāṇaṃ A. 10) jāṇa-māṇaṇaṃ BCEM. 11) see<sup>6</sup>, mai H.

143 and 144. 1) not in BE. 2) vād° A. 3) °nā° EH. 4) vād° H. 5) see 120<sup>11</sup>. 6) see 134<sup>5</sup>. 7) °ṛ C. 8) sūtra 144 is wanting in A.

145 and 146. 1) BE om. 2) vāṇaṃ E, vāṇaṃ H. 3) °ti C. 4) ṭhi AM.

śāgimesi bhaddāṇaṃ ukkosiyā<sup>6</sup> añuttarōvavāiyāṇaṃ sampayā hotthā<sup>7</sup>. (145.) samaṇassa ṇaṃ bhagavao Mahāvīrassa duvihā aṃtagaḍa-bhūmī hotthā<sup>7</sup>; taṃ jahā: jug'-aṃtakaḍa<sup>8</sup>-bhūmī ya<sup>9</sup> pariyāy'-aṃtakaḍa<sup>8</sup>-bhūmī ya<sup>9</sup>; jāva taccāo purisa-jugāo jug'-aṃtakaḍa<sup>8</sup>-bhūmī<sup>10</sup>, cau-vāsa-pariyāe<sup>6</sup> aṃtam akāsi. (146.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvīre tīsaṃ vāsāṃ agāra-vāsa-majjhe vasittā, sāiregāṃ duvāsa vāsāṃ chaumattha-pariyāyaṃ<sup>1</sup> pāṇittā, des'-ūṇāṃ tīsaṃ vāsāṃ kevali-pariyāyaṃ<sup>1</sup> pāṇittā, bāyālisāṃ<sup>2</sup> vāsāṃ sāmanna-pariyāyaṃ<sup>1</sup> pāṇittā, bhāvattariṃ vāsāṃ savv'-āyuaṃ<sup>3</sup> pālaittā<sup>4</sup>, khīṇe veyañij'-āyua<sup>5</sup>-nāma-gotte<sup>6</sup> imise osappiñie<sup>7</sup> dūsama<sup>8</sup>-susamāe<sup>9</sup> samāe bahu-viikkamāe<sup>10</sup> tīhiṃ vāsehiṃ addhanavamehi ya<sup>11</sup> māsehiṃ sesehiṃ Pāvāe majjhimāe Hatthipālagassa<sup>12</sup> ranno rajjū<sup>13</sup>-sabhāe ege abīe chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ<sup>14</sup> sāṇā nakkhatteṇaṃ jogam uvāgaṇaṃ paccūsa-kāla-samayaṃsi sampaliyaṃka<sup>15</sup>-nisanne paṇapannaṃ<sup>16</sup> ajjhayaṇāṃ pāva-phala-vivāgāṃ chaṭṭisaṃ ca<sup>17</sup> aputṭha-vāgaraṇāṃ vāgarittā<sup>18</sup> pahāṇaṃ<sup>19</sup> nāma<sup>20</sup> ajjhayaṇaṃ vibhāvemāṇe 2 kāla-gae viikkamāe<sup>21</sup> samujjāe<sup>22</sup> chinna-jāi-jarā-maraṇa-baṇḍhaṇe siddhe buddhe mutte aṃtakaḍe<sup>23</sup> parinivvude savva-dukkha-ppahīṇe. (147.) samaṇassa bhagavao Mahāvīrassa jāva savva-dukkha-ppahīṇassa nava vāsa-sayāṃ viikkamāṃ, dasamassa ya vāsa-sayassa ayaṃ asīme<sup>1</sup> samvacchare kāle gacchai. vāyaṇ'-aṃtare puṇa: ayaṃ teṇaue samvacchare<sup>2</sup> kāle<sup>3</sup> gacchai iti<sup>4</sup>. (148.)

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisādāṇie paṃca-visāhe hotthā<sup>1</sup>; taṃ jahā: visāhāhiṃ cue<sup>2</sup> caittā gabbhaṃ vakkamāe, visāhāhiṃ jāe, visāhāhiṃ muṇḍe bhavittā agārāo aṇa-gāriyaṃ pavvaie, visāhāhiṃ aṇamāe añuttare nivvāghāe nirāvaraṇe kasīṇe paḍipunne kevala-vara-nāṇa-damasaṇe samuppanne. visāhāhiṃ parinivvūe. (149.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse<sup>1</sup> arahā purisādāṇie, je se giṃhāṇaṃ paḍhame māse paḍhame pakkhe citta-bahule, tassa ṇaṃ citta<sup>2</sup>-bahulassa cautthi-pakkheṇaṃ pāṇayāo<sup>3</sup> kappāo viṣaṃ-sūgarōvama-tṭhiyāo<sup>4</sup> aṇaṃtaraṃ cayaṇ<sup>5</sup> caittā<sup>6</sup>, ih'eva Jambuddive dive Bhāruhe vāse Bāṇārasīe<sup>7</sup> nayaṇie Āsaseṇassa<sup>8</sup> ranno Vammāe<sup>9</sup> devīe puvvarattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkha-

145 and 146. 5) down to sampayā not in A. 6) see 120<sup>11</sup>. 7) see 134<sup>5</sup>. 8) °gaḍa CEH. 9) a BE. 10) A adds ya.

147. 1) °iā<sup>0</sup> E, °gaṃ CHM. 2) ba<sup>0</sup> C. 3) °uaṃ CE, °oyam H. 4) pāṇittā E. 5) vea<sup>0</sup> E, °ua BE, °oya CH. 6) gu<sup>0</sup> BE. 7) uss<sup>0</sup> M. 8) du<sup>0</sup> M. 9) sū<sup>0</sup> BE. 10) viti<sup>0</sup> A, via<sup>0</sup> B, viya<sup>0</sup> C. 11) a E. 12) °pālassa E, °vālassa BM. 13) ū M. 14) pp H. 15) °ia<sup>0</sup> E. 16) paṇṇa<sup>0</sup> A. 17) not in H. 18) °ettā CH. 19) pāvayaṇaṃ A. 20) nām' E. 21) viti<sup>0</sup> A. 22) °gghāe H. 23) °gaḍe BEM.

148. 1) asīme E. 2) °ra B. 3) not in A. 4) B ii, BM add disai.

149. 1) hu<sup>0</sup> BEM. 2) cae C.

150. 1) C adds ṇaṃ. 2) cc<sup>0</sup> A. 3) °āu B, pāṇāu H. 4) tṭhit<sup>0</sup> A, tṭhi<sup>0</sup> M, tṭhiyāo BH, tṭhiāo E. 5) caim M. 6) cayittā A. 7) Vā<sup>0</sup> C. 8) Assa<sup>0</sup> H. 9) Vāmāo C.



ttenaṃ jogam uvāgaenaṃ āhāra-vakkaṃtīe bhava-vakkaṃtīe 900  
sarīra-vakkaṃtīe kucchimsi<sup>10</sup> gabbhattāe vakkaṃte. (150.) Pāse naṃ  
arahā purisādāṇīe tin-nāṇovagae<sup>1</sup> yāvi<sup>2</sup> hotthā<sup>3</sup>; taṃ jahā: 'caissāmi'  
tti jāṇai, cayamaṇe na jāṇai<sup>4</sup>, 'cūe<sup>5</sup> 'mi' tti jāṇai. *tenaṃ c'eva abhīlā-*  
*veṇaṃ suvīna-damsaṇa-vihāṇeṇaṃ savvaṃ jāva* niyaga<sup>6</sup>-gihaṃ  
aṇupaviṭṭhā *jāva* suhaṃ suheṇaṃ taṃ gabbhaṃ parivāhai. (151.)  
tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ Pāse arahā purisādāṇīe, je se  
hemaṇṭāṇaṃ<sup>1</sup> docce<sup>2</sup> māse tacce pakkhe posa-bahule, tassa naṃ  
posa-bahulassa dasaṃī-pakkheṇaṃ navaṇhaṃ<sup>3</sup> māsāṇaṃ bahu-paḍi-  
punnāṇaṃ addh'aṭṭhamāṇaṃ<sup>4</sup> rāṇḍiyāṇaṃ viikkaṇṭāṇaṃ<sup>5</sup> puvva-  
rattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkhatteṇaṃ jogam uvāga-  
eṇaṃ ārogaṃ<sup>6</sup> ārogaṃ<sup>6</sup> dārayaṃ payāyā. (152.)

[jaṇṇaṃ rayanaṃ ca naṃ Pāse arahā purisādāṇīe jāe, taṃ rayanaṃ  
ca naṃ bahūhiṃ devehiṃ devīhi a *jāva* uppiṇṇalaga-bhūā kahakahaga-  
bhūā yāvi hutthā.] (153.) *jammanāṇaṃ<sup>1</sup> savvaṃ<sup>1</sup> Pāsābhīlāveṇaṃ*  
*bhāṇiyavvaṃ<sup>2</sup> jāva* taṃ hou naṃ kumāre Pāse nāmeṇaṃ<sup>3</sup>. (154.)

Pāse naṃ arahā purisādāṇīe dakkhe dakkha<sup>1</sup>-pāṇne paḍirūve<sup>2</sup>  
allīe<sup>3</sup> bhaddae viṇīe tīsaṃ vāsāṃ agāra-vāsa-majjhe vasittā punar avi-  
log'-antīehiṃ jīya<sup>4</sup>-kappīehiṃ<sup>5</sup> devehiṃ<sup>6</sup> tāhiṃ itthāhiṃ *jāva* evaṃ  
vayāsi: (155.) jaya 2 naṃdā! jaya 2 bhaddā! bhaddaṃ te<sup>7</sup> *jāva* jaya 2  
saddaṃ paṇṇaṃti. (156.) puvvaṃ pi naṃ Pāsassa<sup>1</sup> arahā purisādā-  
ṇīyassa<sup>3</sup> māṇussagāo gihattha-dhammāo aputtare āhohīe<sup>2</sup>, *taṃ c'eva*  
*savvaṃ jāva* dāṇaṃ dāyāṇaṃ<sup>3</sup> paribhāittā<sup>4</sup>, je se hemaṇṭāṇaṃ ducce<sup>5</sup>  
māse tacce pakkhe posa-bahule, tassa naṃ posa-bahulassa ikkārasī<sup>6</sup>-  
divaseṇaṃ puvvaṇha<sup>7</sup>-kāla-samayaṃsi visālāe siviyaē<sup>3</sup> sa-deva-  
maṇṇyaṇsurāe<sup>8</sup> parisāe, *taṃ c'eva savvaṃ navaraṇaṃ*, Bāṇārasaṃ  
nagaraṃ<sup>9</sup> majjhaṃ majjheṇaṃ niggacchai, 2ttā jeṇ' eva āsama-pae  
ujjāṇe jeṇ' eva asoga-vara-pāyave, teṇ' eva uvāgacchai. 2ttā asoga-  
vara-pāyavassa ahe siyaṃ<sup>10</sup> thāveī, 2ttā siyāo<sup>11</sup> paccoruhai, 2ttā  
sayam eva ābharāṇa-mallāṇaṃkāraṃ omuyai<sup>12</sup>, 2ttā sayam eva  
paṇca-muṭṭhiyaṃ<sup>3</sup> loyaṃ<sup>8</sup> karei, 2ttā aṭṭhameṇaṃ bhatteṇaṃ  
apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ egam deva-  
dūsaṃ ādāya tiliṃ purisa-saehiṃ saddhiṃ munda bhavittā agārāo  
anagāriyaṃ<sup>13</sup> pavvaie. (157.) Pāse naṃ arahā purisādāṇīe tesūṃ<sup>1</sup>

150. 10) 'aṇsi II.

151. 1) ṇṇ AM. 2) āvi EIL. 3) hu<sup>0</sup> BEM. 4) yāṇai B. 5) cūo AC.  
6) nia<sup>0</sup> BE, 'gaṃ BCH.

152. 1) gimha-he<sup>0</sup> A. 2) du<sup>0</sup> BEEM. 3) nh M. 4) 'ṇa ya BE. 5) viti<sup>0</sup>  
AC. 6) 'ru<sup>0</sup> BEH, āroga arogaṃ A.

153. only in M.

154. 1) M: sesaṃ taḥ'eva navaraṇaṃ. 2) 'nia<sup>0</sup> BE. 3) A adds hou 2.

155 and 156. 1) not in A. 2) paḍipunnarūve A. 3) alī<sup>0</sup> E. 4) jīa E, jīya  
BM. 5) kappīhiṃ B. 6) after log<sup>0</sup> B. 7) BE add jaya 2 khattiyavaravasahā.

157. 1) M adds naṃ. 2) A adds naṃ, ābhoie E. 3) see 120<sup>11</sup>.  
4) 'ettā A. 5) do<sup>0</sup> C. 6) ekā<sup>0</sup> A, ekkā<sup>0</sup> C. 7) nh BM. 8) see 45<sup>1</sup>. 9) nay<sup>0</sup>  
BE. 10) siāṃ CE. 11) siāo CE. 12) umuyai EHM, see<sup>3</sup>. 13) 'iaṃ EH.

158. 1) tesū BM.

rāṇḍiyāim<sup>2</sup> niceaṇ vosaṭṭha-kāe ciyatta<sup>3</sup>-dehe, je kei<sup>4</sup> uvasaggaṅgā uppaṇṇanti, — taṇ jahā: divvā vā māṇussa vā tirikkha-joniyā<sup>5</sup> vā aṇulomā vā paḍilomā vā — te uppanne sammaṇi sahai titikkhai khamai aliyāse<sup>3</sup>. (158.) tae<sup>1</sup> naṇ se Pāse bhagavaṇ<sup>2</sup> aṇagāre jāe iriyā<sup>3</sup>-samie<sup>4</sup> bhāsā-samie<sup>4</sup> *jāva* appāṇaṇ bhāveṇāssa tesūṇ<sup>5</sup> rāṇḍiyāim<sup>6</sup> viikkamāim<sup>7</sup> caurāsīṇassa rāṇḍiyassa<sup>3</sup> aṇṭarā vaṭṭamāṇassa<sup>8</sup>, je se giṇḥaṇaṇ paḍhane māse, paḍhane pakkhe citta<sup>9</sup>-bahule, tassa naṇ citta<sup>9</sup>-bahulassa cauttī-pakkheṇaṇ puvv'auha<sup>10</sup>-kāla-samayaṇsi dhāyā<sup>11</sup>-pāyavassa ahe chaṭṭheṇaṇ<sup>12</sup> bhattenāṇ apāṇaṇaṇ visābhāṇiṇ nakkhattenāṇ jogāṇ uvāgaṇaṇ jhāṇ'antariyāe<sup>3</sup> vaṭṭamāṇassa aṇante aṇuttare<sup>13</sup> nivvāghāe nirāvaraṇe *jāva* kevala-vaṇa-nāṇa-dāṇisaṇe sanuppanne *jāva* jāṇamāṇe pāsamāṇe viharai. (159.)

Pāsassa naṇ arahao purisādāṇiyassa<sup>1</sup> aṭṭha gaṇā aṭṭha gaṇa-harā hotthā<sup>2</sup>, taṇ jahā:

Subhe ya Ajjaghose ya<sup>1</sup> Vasitthe Baṇbhayāri ya<sup>1</sup> |

Some Sirihare c'eva Virabhadde Jasevi<sup>3</sup> ya<sup>1</sup> || (160.)

Pāsassa naṇ arahao purisādāṇiyassa<sup>1</sup> Ajjadinna<sup>2</sup>-pāmukkhāo<sup>3</sup> solāsa samaṇa-sāhassī ukkosiyā<sup>1</sup> samaṇa-saṇpayā hotthā<sup>4</sup>. (161.) Pāsassa naṇ arahao purisādāṇiyassa<sup>1</sup> Pupphacūla-pāmukkhāo<sup>3</sup> aṭṭhattisaṇ<sup>5</sup> aṇṇiyā<sup>1</sup>-sāhassī ukkosiyā<sup>1</sup> aṇṇiyā<sup>1</sup>-saṇpayā hotthā<sup>4</sup>. (162.) Pāsassa<sup>1</sup> ṇ. a. p. Suvvaya<sup>3</sup>-pāmukkhāṇaṇ<sup>2</sup> samaṇovāsagāṇaṇ egā saya-sāhassī<sup>4</sup> causaṭṭhiṇ<sup>5</sup> ca sahaṇṇā u. samaṇovāsagāṇaṇ s. h. (163.) Pāsassa ṇ. a. p. Suṇandā-pāmukkhāṇaṇ<sup>2</sup> samaṇovāsīyāṇaṇ<sup>6</sup> tinnī saya-sāhassī satta<sup>7</sup>-vīsaṇ ca sahaṇṇā u. samaṇovāsīyāṇaṇ<sup>8</sup> s. h. (164.) Pāsassa ṇ. a. p. addhuṭṭha-sayā cauddasaṇvvināṇ<sup>9</sup> aṇṇāṇaṇ jīṇa-saṇkāsāṇaṇ savv'-akkhara *jāva* cauddasaṇvvināṇ<sup>9</sup> s. h. (165.) Pāsassa ṇ. a. p. cauddasa<sup>1</sup> sayā ohi-nāṇaṇ, dasa sayā kevala-nāṇaṇ, ekkārasa<sup>2</sup> sayā vevvīyāṇaṇ<sup>3</sup>, chas-sayā<sup>4</sup> riu-maṇaṇ<sup>5</sup>, dasa sayā siddhā, vīsaṇ aṇṇiyā<sup>6</sup>-sayā siddhā, addh'aṭṭhama-sayā viula-maṇaṇ, chas-sayā vāṇaṇ, bārasa sayā aṇṇṭarovaṇvāyāṇaṇ<sup>7</sup>. (166.) Pāsassa ṇ. a. p. duvīhā aṇṇṭagaḍa-bhūmī hotthā<sup>1</sup>, taṇ jahā: jug'-aṇṇṭakaḍa<sup>2</sup>-bhūmī ya<sup>3</sup> pariya<sup>4</sup>-aṇṇṭakaḍa<sup>2</sup>-bhūmī ya<sup>3</sup>; jāva cauttāo purisa-jugāo jug'-aṇṇṭakaḍa<sup>2</sup>-bhūmī, tivāsa-pariyāe<sup>5</sup> aṇṇṭam akāsī. (167.)

158. 2) 'iāim E, 'āṇaṇ CH. 3) see 45<sup>1</sup>. 4) keva C, ke M. 5) see 120<sup>11</sup>.

159. 1) tate CH. 2) bhay<sup>0</sup> H. 3) see 120<sup>11</sup>. 4) not in ACHM. 5) ti<sup>0</sup> B, 'ii M. 6) 'iā<sup>0</sup> CE. 7) viti<sup>0</sup> AC. 8) 'ue BH. 9) co<sup>0</sup> AC. 10) nh H. 11) dhāya CE, see<sup>3</sup>. 12) aṭṭhameṇaṇ *kvacit* S. 13) B om.

160. 1) see 120<sup>11</sup>. 2) hu<sup>0</sup> BEM. 3) 'eva C.

161 and 162. 1) see 120<sup>11</sup>. 2) uṇ B. 3) 'mo<sup>0</sup> A. 4) hu<sup>0</sup> BEM. 5) 'ati<sup>0</sup> BM.

163—165. 1) in the following §§ I have adopted, the custom of the Mss. and not written out the always recurring words; for v. r. see 161, 162. 2) 'mo<sup>0</sup> AM. 3) Suṇandā ACH. 4) 'io BE. 5) 'i C. 6) see 120<sup>11</sup>. 7) sattā BHM. 8) 'iyā M, 'iā<sup>0</sup> E. 9) co<sup>0</sup> A.

166. 1) co<sup>0</sup> AC. 2) ekā<sup>0</sup> H, egā<sup>0</sup> E, ikk<sup>0</sup> B. 3) 'vvināṇ EM. 4) down to addh<sup>0</sup> not in A, chasayā C. 5) 'iṇaṇ E. 6) 'iā CE. 7) 'vāṇaṇ CM, vāṇaṇ E.

167. 1) hu<sup>0</sup> BEM. 2) gaḍa BE. 3) a BE. 4) pariya<sup>0</sup> H, pari<sup>0</sup> E. 5) 'iāo E.

teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ Pāse a. p. tisaṃ vāsāṃ agāra-  
vāsa-majjhe vasittā, tesīṃ rāṇḍiyāṃ caunnattha-pariyāyaṃ<sup>1</sup> pāṇittā,  
des'ūṇāṃ sattari vāsāṃ kevali-pariyāyaṃ<sup>1</sup> pāṇittā, paḍipunnāṃ<sup>2</sup>  
sattari vāsāṃ sāmanna-pariyāyaṃ pāṇittā, ekaṃ<sup>3</sup> vāsa-sayaṃ  
savv'āyayaṃ<sup>4</sup> pālaittā<sup>5</sup>, khīṇe veyanijj'āyaya<sup>4</sup>-nāma-gotte<sup>6</sup> imise osa-  
ppijje<sup>7</sup> dūsama-susamāe<sup>8</sup> bahu-viikkamṭae<sup>9</sup>, je se vāsāṇaṃ paḍhame  
māse docce pakkhe<sup>10</sup> sāvaṇa-suddhe, tassa ṇaṃ sāvaṇa-suddhassa  
aṭṭhami-pakkheṇaṃ uppiṃ sammeya<sup>1</sup>-sela-siharaṃsiappa-cauttisame<sup>11</sup>  
māsēṇaṃ bhattenṇaṃ apāṇaṇaṃ visābhāhiṃ nakkhatteṇaṃ jogam  
uvāgaṇaṃ puṇv'āṇha<sup>12</sup>-kāla-samayaṃsi vagghāriya<sup>1</sup>-pāṇi kāla-gae<sup>13</sup>  
*jāva* savva-dukkha-ppahīṇe. (168.) Pāsassa ṇaṃ arahao *jāva* savva-  
dukkha-ppahīṇassa dūvālasa vāsa-sayāṃ viikkamṭāṃ<sup>8</sup>, terasamassa  
ya<sup>14</sup> <sup>15</sup>vāsa-sayassa ayaṃ tisaime samvachhare<sup>16</sup> kāle gacchai. (169.)

teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ arahā<sup>1</sup> Ariṭṭhanemī paṃca-  
citte hotthā<sup>2</sup>, taṃ jahā: cittaḥiṃ cue caittā gabbhaṃ vakkamṭe<sup>3</sup>,  
*jāva* cittaḥiṃ parinivvū. (170.) teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ  
arahā<sup>1</sup> Ariṭṭhanemī, je se vāsāṇaṃ cautthe māse sattame pakkhe  
kattiya<sup>2</sup>-bahule, tassa ṇaṃ kattiya<sup>2</sup>-bahulassa bārasī<sup>3</sup>-pakkheṇaṃ  
aparājiyāo<sup>4</sup> mahāvimāṇāo chattisaṃ<sup>5</sup>-sāgarovama-tṭhiyāo<sup>6</sup> aṇaṃtaraṃ  
cayaṃ<sup>7</sup> caittā, ih'eva Jambuddhīve dīve Bhārahe vāse Soriyapure<sup>2</sup>  
nayare<sup>8</sup> Samuddavijayassa ranno bhāriyāe<sup>1</sup> Sivāe<sup>9</sup> devie puṇva-  
rattāvaratta-kāla-samayaṃsi *jāva* cittaḥiṃ gabbhattāe vakkamṭe  
*savvaṃ taḥ'eva*<sup>10</sup> *suṇṇa*<sup>11</sup>-*daṃsaṇa*-*daviṇa*-*saṃharaṇ*'-*āyayaṃ*<sup>12</sup>  
*ettha*<sup>13</sup> *bhāṇijavvaṃ*<sup>14</sup>. (171.) teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ arahā<sup>1</sup>  
Ariṭṭhanemī, je se vāsāṇaṃ paḍhame māse docce<sup>1</sup> pakkhe sāvaṇa-  
suddhe, tassa ṇaṃ sāvaṇa-suddhassa paṃcamī-pakkheṇaṃ navaṇhaṃ<sup>2</sup>  
māsāṇaṃ *jāva* cittaḥiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ āroḡḡ<sup>3</sup>  
āroḡḡaṃ<sup>4</sup> dārayaṃ<sup>5</sup> payāyā. *jammaṇaṃ Samuddavijayābhilāveṇaṃ*  
*neyavvaṃ*<sup>6</sup> *jāva* taṃ hou<sup>7</sup> kumāre Ariṭṭhanemī nāmeṇaṃ 2.

arahā Ariṭṭhanemī dakkhe *jāva* tinni vāsa-sayāṃ kumāre agāra-  
vāsa-majjhe vasittā ṇaṃ puṇar avi log'-antīehiṃ<sup>8</sup> jiya<sup>9</sup>-kappīehiṃ<sup>10</sup>  
devehiṃ *taṃ ceva savvaṃ bhāṇijavvaṃ*<sup>11</sup> *jāva* dāṇaṃ dāyāṇaṃ

168 and 169. 1) see 120<sup>11</sup>. 2) bahup<sup>0</sup> M, ṇṇ H. 3) ikk<sup>0</sup> B, ekaṃ H, egaṃ E.  
4) 'āo<sup>0</sup> H, see<sup>1</sup>. 5) pāṇittā CH. 6) gu<sup>0</sup> BE. 7) usa<sup>0</sup> BCEHM. 8) sū<sup>0</sup> B.  
9) viti<sup>0</sup> AC. 10) du<sup>0</sup> BEM. 11) co<sup>0</sup> A. 12) ṇṇ H; puṇvarattāvaratta BEM.  
S *lekḥakadoshān matabheddā vā*. 13) E adds viikkamṭe. 14) ṇaṃ BEM, not  
in CH. 15) not in BCHM. 16) 'ra B.

170. 1) arihā E. 2) hu<sup>0</sup> BEM. 3) BE add taḥ'eva ukkhevao com. M. S.  
171. 1) arihā E. 2) see 120<sup>11</sup>. 3) dūvālasī CH. 4) 'iāo AE. 5) tittisaṃ,  
A, *kracit* com. M. S. 6) see<sup>1</sup>, tṭhit<sup>0</sup> A, tṭhiyāo CH. 7) caim M. 8) nag<sup>0</sup> A.  
9) Sivā CM. 10) CH add navaraṇ. 11) sum<sup>0</sup> B. 12) āi B, āim EM. 13) i<sup>0</sup>  
B, itthaṃ EM. 14) bha<sup>0</sup> CH, see<sup>2</sup>.

172. 1) du<sup>0</sup> BEM. 2) ṇṇ CHM. 3) 'ru<sup>0</sup> BE, 'gga AC. 4) 'ru<sup>0</sup> BE, ar<sup>0</sup>  
M. 5) A om. 6) ŋea<sup>0</sup> EH, neta<sup>0</sup> M. 7) hou<sup>0</sup> CHM. 8) loy<sup>0</sup> AM. 9) see 120<sup>11</sup>.  
10) 'ie<sup>0</sup> C. 11) see<sup>9</sup>, CH om.

paribhāittā<sup>12</sup>, (172.) je se vāsāṇaṃ paḍhaṃpe māse docce<sup>1</sup> pakkhe sāvāṇa-suddhe, tassa naṃ sāvāṇa-suddhassa chaṭṭhī-pakkheṇaṃ puvv'anha<sup>2</sup>-kāla-samayaṃsi uttarakurāe siyāe<sup>3</sup> sa-deva-mañuyāsurae parisāe aṇugammanāṇa-magge *jāva* Bāraṇaie<sup>4</sup> nayaṛie<sup>5</sup> majjhaṃ majjheṇaṃ niggaacchai, 2 ttā jeṇ'eva revaie<sup>6</sup> ujjāṇe, teṇ'eva uvā-gacchai, 2 ttā asoga-vara-pāyavassa ahe siyaṃ<sup>3</sup> ṭhāvei, 2 ttā siyāo<sup>3</sup> paccoruhai, 2 ttā sayam eva ābharaṇa-mallālaṃkāraṃ omuyai<sup>7</sup>, 2 ttā sayam eva paṃca-muṭṭhiyaṃ<sup>3</sup> loyaṃ<sup>3</sup> karei, 2 ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egam deva-dūsam ādāya egeṇaṃ purisa-sahasseeṇaṃ saddhiṃ muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (173.) se<sup>1</sup> arahā naṃ Ariṭṭhanemi caupannaṃ<sup>2</sup> rāiṃdiyāim<sup>3</sup> niccaṃ vosatṭha-kāe ciyatta<sup>3</sup>-dehe *taṃ c'eva savvaṃ jāva* paṇapannaimassa<sup>4</sup> rāiṃdiyassa<sup>3</sup> aṇṭarā vaṭṭamāṇassa<sup>5</sup>, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya<sup>3</sup>-bahule, tassa naṃ āsoya<sup>3</sup>-bahulassa paṇnarasi<sup>2</sup>-pakkheṇaṃ divasassa pacchime bhāge<sup>6</sup> ujjimta-sela-sihare veḍasa<sup>7</sup>-pāyavassa ahe aṭṭhameṇaṃ<sup>8</sup> bhatteṇaṃ apāṇaṇaṃ<sup>9</sup> cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'aṇṭariyāe<sup>3</sup> vaṭṭamāṇassa *jāva*<sup>10</sup> aṇaṃte <sup>11</sup>aṇuttare <sup>12</sup>nivvāghāe *jāva* kevala-nāṇe samuppanne *jāva* savva-loe savva-jīvāṇaṃ bhāve jāṇamāṇe pāsamāṇe viharai. (174.)

arahā naṃ Ariṭṭhanemissa 'aṭṭhārassa gaṇā aṭṭhārassa gaṇaharā hotthā<sup>2</sup>. (175.) arahao n. A. Varadatta-pāṃokkhāo <sup>3</sup>aṭṭhārassa samaṇa-sāhassio ukkosiyā<sup>4</sup> samaṇa-saṃpayā hotthā<sup>2</sup>. (176.) arahao ṇ. A. AjjaJakkhiṇi-pāṃokkhāo<sup>3</sup> cattālisaṃ ajjiyā<sup>4</sup>-sāhassio u. ajjiyā-saṃpayā h. (177.) arahao ṇ. A. Naṃda-pāṃokkhāṇaṃ<sup>3</sup> samaṇovāsagāṇaṃ egā saya-sāhassī aṇṇattariṃ ca sahasā u. samaṇovāsaga<sup>5</sup>-saṃpayā h. (178.) arahao ṇ. A. Mahāsuvvaya-pāṃokkhāṇaṃ<sup>3</sup> tinni saya-sāhassio aṇṇattariṃ ca sahasā u. samaṇovāsīyāṇaṃ<sup>4</sup> s. h. (179.) arahao ṇ. A. cattāri sayā cauddasa-puvvīṇaṃ<sup>6</sup> <sup>7</sup>ajjīṇaṇaṃ jīṇa-saṃkāsaṇaṃ savv'-akkhara *jāva* s. h. (180.) paṇnarasa<sup>1</sup> sayā ohī-nāṇīṇaṃ, paṇnarasa<sup>1</sup> sayā veuvviyāṇaṃ<sup>2</sup>, dasa sayā viula-maīṇaṃ<sup>3</sup>, aṭṭha sayā vāīṇaṃ<sup>4</sup>, solasa sayā aṇṇattarova-vāiyāṇaṃ<sup>5</sup>, paṇnarasa<sup>1</sup> samaṇa-sayā siddhā, tisaṃ ajjiyā<sup>2</sup>-sayāṇi siddhāṇi. arahao naṃ Ariṭṭhanemissa duvihā aṇṭagaḍa<sup>6</sup>-bhūmi hotthā<sup>7</sup>, taṃ jahā: jug'-aṇṭagaḍa<sup>6</sup>-bhūmi ya<sup>8</sup> pariyāy'-<sup>2</sup>aṇṭakaḍa<sup>9</sup>-bhūmi ya<sup>8</sup>; jāva aṭṭhamāo purisa-jugāo jug'-aṇṭakaḍa<sup>9</sup>-bhūmi, duvālasi-pariyāe aṇṭam akāsī. (181.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ

172. 12) °ettā A.

173. 1) du<sup>o</sup> BEM. 2) ṇh AC. 3) seo 120<sup>11</sup>. 4) °tīe C. 5) nag<sup>o</sup> AE. 6) revayae BEM. 7) °ti C, u<sup>o</sup> EHM, see<sup>3</sup>.174. 1) only in A. 2) ṇṇ A. 3) seo 173<sup>3</sup>. 4) ṇṇ A. °magassa CEHM. 5) °ṇo BE 6) bhāe A. 7) vaḍa CH. 8) chaṭṭheṇaṃ CEH *kracit* S. 9) pp II. 10) not in CH. 11) down to jāṇamāṇe not in II. 12) AB om. all down to jāva savvaloe.175—180. 1) aṭṭhārassa gaṇaharā gaṇā ya A. 2) hu<sup>o</sup> BEM. 3) °mu<sup>o</sup> BEH 4) seo 120<sup>11</sup>. 5) °āṇaṃ HM, sāvaga A. 6) eo<sup>o</sup> A. 7) down to s. h. not in CH181. 1) ṇṇ A. 2) seo 120<sup>11</sup>. 3) °īṇaṇ E. 4) vāt<sup>o</sup> A, see<sup>3</sup>. 5) °vāīṇaṇ H vāīṇaṇ E. 6) °kaḍa A. 7) hu<sup>o</sup> BEM. 8) a E, not in C. 9) °gaḍa BE.



arahâ<sup>1</sup> Ariṭṭhanemī tinni vâsa-sayâṃ kumâra-vâsa-majjhe vasittâ caupannam<sup>2</sup> raṃpdiyâṃ<sup>3</sup> chaunattha-pariyâyam<sup>4</sup> pâṇittâ, des'-ūṇaṃ satta vâsa-sayâṃ kevali-pariyâyam<sup>4</sup> pâṇittâ, paḍipunnâṃ satta vâsa-sayâṃ sâmanna<sup>5</sup>-pariyâyam<sup>4</sup> pâṇittâ, egaṃ vâsa-sahassam savv'-āyama<sup>3</sup> pâlaṭṭhâ, khīṇe veyanijj'-āyua<sup>6</sup>-nâma-gotte<sup>7</sup> imise oṣappiṇie<sup>8</sup> dūsama-sūsamāe<sup>9</sup> samāe bahu-viikkamṭâe<sup>10</sup>, je se giṃhāṇaṃ caulthe māse aṭṭhame pakkhe āsāḍha-suddhe, tassa naṃ āsāḍha-suddhassa aṭṭhami-pakkheṇaṃ uppim<sup>11</sup> ujjimta-sela-siharamsi paṇcabiṃ chattisehiṃ aṇagāra-saehiṃ saddhiṃ māsienāṃ bhatteṇaṃ apāṇaṇaṃ<sup>12</sup> cittā-nakkhatteṇaṃ jogam uvāgaṇaṃ puvva-rattāva-ratta-kāla-samayamsi nesajjīe<sup>13</sup> kāla-gae<sup>14</sup> **too jāva** savva-dukkha-ppahiṇe. (182.) arahao naṃ Ariṭṭhanemissa kāla-gayassa *jāva* savva-dukkha-ppahiṇassa caurāsīṃ vâsa-sahassāṃ viikkamṭāṃ<sup>1</sup>, paṃcāsiṇassa vâsa-sahassassa<sup>2</sup> nava vâsa-sayâṃ viikkamṭāṃ<sup>1</sup>, dasamassa ya vâsa-sayassa ayaṃ asīme samvacchare<sup>3</sup> kâlê<sup>4</sup> gacchai<sup>5</sup>. (183.)

Namissa naṃ arahao kāla-gayassa *jāva* savva-dukkha-ppahiṇassa paṃca-vâsa-saya-sahassāṃ caurāsīṃ ca<sup>1</sup> vâsa-sahassāṃ viikkamṭāṃ<sup>2</sup>, nava ya<sup>3</sup> vâsa-sayâṃ viikkamṭāṃ<sup>4</sup>, dasamassa ya vâsa-sayassa ayaṃ asīme samvacchare<sup>5</sup> kâlê<sup>3</sup> gacchai. (184.) Mupisuvvayassa naṃ arahao kāla-gayassa<sup>6</sup> ekkārasa<sup>7</sup> vâsa-saya-sahassāṃ caurāsīṃ ca vâsa-sahassāṃ nava ya vâsa-sayâṃ viikkamṭāṃ<sup>4</sup>, dasamassa ya vâsa-sayassa ayaṃ asīme samvacchare<sup>5</sup> kâlê gacchai. (185.) Malissa naṃ arahao *jāva* ppahiṇassa pannaṭṭhiṃ<sup>8</sup> vâsa-saya-sahassāṃ caurāsīṃ ca vâsa-sahassāṃ nava ya vâsa<sup>9</sup>-sayâṃ, d. y. v. s. a. a. s. k. g. (186.) Arassa naṃ arahao *jāva* ppahiṇassa ege vâsa-koḍi-sahasse viikkamṭe<sup>4</sup>, sesaṃ jahâ Malissa; taṃ ca eyaṃ<sup>10</sup>: paṃca-saṭṭhiṃ<sup>11</sup> lakkhâ caurāsīṃ sahasā viikkamṭâ<sup>4</sup>, taṃmi samāe Mahāvīro nivvuo<sup>12</sup>; tao paraṃ nava ya<sup>13</sup> viikkamṭâ<sup>4</sup> d. y. v. s. a. a. s. k. g. *evaṃ aggao jāva Seyaṃso tāva daṭṭhavam*. (187.) Kumthussa naṃ *jāva* ppahiṇassa ege caubhāga-paliṇvame<sup>14</sup> viikkamṭe<sup>14</sup> paṃca-saṭṭhiṃ ca saya-sahassâ, sesaṃ jahâ Malissa. (188.) Samṭissa naṃ arahao *jāva* ppahiṇassa ege caubhāg<sup>15</sup>-ūṇe paliṇvame viikkamṭe pannaṭṭhiṃ<sup>16</sup> ca saya<sup>17</sup>-sahassâ<sup>18</sup>, sesaṃ jahâ Malissa. (189.) Dhammassa naṃ arahao *jāva* ppahiṇassa tinni sâgarovamāṃ viikkamṭāṃ<sup>4</sup> pannaṭṭhiṃ<sup>8</sup> ca, sesaṃ jahâ Malissa. (190.) Aṇamṭassa naṃ arahao

182. 1) arihâ BE. 2) ṇṇ A. 3) see 120<sup>11</sup>. 4) °gam C, see<sup>8</sup>. 5) ṇṇ M. 6) see<sup>3</sup>, °āua B, āo E. 7) gu° BCE. 8) u° CEM. 9) su° A. 10) viti° A. 11) H om. 12) pp H. 13) nisijjāe C, nisijjīe H. 14) gate C.

183. 1) viti° A. 2) sahasa BCH. 3) °ra B. 4) A om. 5) H adds gacchittâ.

184—203. 1) not in H. 2) viti° A not in BEM. 3) not in A. 4) viti° A. 5) °ra BE. 6) B adds jāva savva°. 7) ikk° BE, ikâ° M, ekâ° H. 8) ṇṇ A. 9) not in AB. 10) see 120<sup>11</sup>. 11) paṃcaṭṭhiṃ C. 12) °uc C, °nu HM. 13) BH add vâsa. 14) paliṇvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CH. 17) ABCH om. 18) sahasāṃ B, A om.

*jāva* ppahīṇassa satta sāgarovamāṇi viikkantāṇi<sup>4</sup> pannaṭṭhiṃ<sup>8</sup> ca, sesaṃ jahā Malissa. (191.) Vimalassa naṃ arahao *jāva* ppahīṇassa solasa sāgarovamāṇi viikkantāṇi<sup>4</sup> pannaṭṭhiṃ<sup>8</sup> ca, sesaṃ jahā Malissa. (192.) Vāsupujjassa naṃ arahao *jāva* ppahīṇassa chāyālisam sāgarovamāṇi viikkantāṇi<sup>4</sup> pannaṭṭhiṃ ca, sesaṃ jahā Malissa. (193.) Sejjamsassa<sup>19</sup> arahao *jāva* ppahīṇassa ege sāgarovama-sae viikkante<sup>4</sup> pannaṭṭhiṃ<sup>8</sup> ca, sesaṃ jahā Malissa. (194.) Siyalassa<sup>10</sup> naṃ arahao *jāva* ppahīṇassa egā sāgarovama-koḍi tivāsa-addhanava-māsāhiya<sup>10</sup>-bāyālisa-vāsa-sahassemiṃ ūṇiyā<sup>10</sup> viikkantā<sup>4</sup>, eyammi<sup>10</sup> samac Vire<sup>20</sup> nivvū<sup>21</sup>, tao vi ya<sup>10</sup> naṃ paraṃ nava-vāsa-sayāṇi viikkantāṇi<sup>4</sup> d. y. v. s. a. a. s. k. g. (195.) Suvihissa<sup>22</sup> naṃ arahao Puppahadantassa *jāva* ppahīṇassa dasa sāgarovama-koḍi viikkantā<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup>, *taṃ ce'maṃ*<sup>23</sup>: tivāsa-addhanava-māsāhiya<sup>10</sup>-bāyālisa-vāsa-sahassemiṃ ūṇiyā<sup>10</sup> *icc'āi*. (196.) Candappabassa naṃ arahao *jāva* ppahīṇassa egaṃ sāgarovama-koḍi-sayaṃ viikkantāṇi<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup>; *taṃ ca imaṃ*: tivāsa-addhanava-māsāhiya-bāyālisa-vāsa-sahassemiṃ ūṇagaṃ *icc'āi*. (197.) Supāsassa naṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-sahassemiṃ viikkante<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup>; *taṃ ca imaṃ*:<sup>24</sup> tivāsa-addhanava-māsāhiya<sup>10</sup>-bāyālisa-sahassemiṃ ūṇiyā viikkantā *icc'āi*. (198.) Paumappabassa<sup>25</sup> naṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-sahassemiṃ viikkantā<sup>4</sup> tivāsa-addhanava-māsāhiya-bāyālisa-sahassemiṃ *icc'āiyam*,<sup>26</sup> sesaṃ jahā Siyalassa<sup>10</sup>. (199.) Sumaissa naṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-saya-sahassemiṃ viikkante<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup> tivāsa-addhanava-māsāhiya-bāyālisa-sahassemiṃ *icc'āiyam*<sup>27</sup>. (200.) Abhinamdaṇassa naṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-saya-sahassemiṃ viikkantā<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup>: tivāsa-addhanava-māsāhiya<sup>10</sup>-bāyālisa-sahassemiṃ *icc'āiyam*<sup>27</sup>. (201.) Sambhavassa naṃ arahao *jāva* ppahīṇassa vīsaṃ<sup>28</sup> sāgarovama-koḍi-saya-sahassemiṃ viikkantā<sup>4</sup>, sesaṃ jahā Siyalassa: tivāsa-addhanava-māsāhiya-bāyālisa-sahassemiṃ *icc'āiyam*. (202.) Ajjyassa<sup>10</sup> naṃ arahao *jāva* ppahīṇassa pannaṣaṃ<sup>8</sup> sāgarovama-koḍi-saya-sahassemiṃ viikkantā<sup>4</sup>, sesaṃ jahā Siyalassa<sup>10</sup>: tivāsa-addhanava-māsāhiya<sup>10</sup>-bāyālisa-sahassemiṃ *icc'āiyam*<sup>27</sup>. (203.)

Tenaṃ kāleṇaṃ tenaṃ samaṇaṃ Usabhe arahā Kosalie<sup>1</sup> ca-  
uttar'āsāḍhe abhūi-paṃcame hotthā<sup>2</sup>. (204.) taṃ jahā: uttar'āsāḍhāhiṃ  
cū cauttā gabbhaṃ vakkante *jāva* abhūiṇā parinivvū. (205.) tenaṃ  
kāleṇaṃ tenaṃ samaṇaṃ Usabhe naṃ arahā Kosalie<sup>1</sup>, je se gimbāṇaṃ  
cautthe māse sattame pakkhe āsāḍha-bahule, tassa naṃ āsāḍha-  
bahulassa cautthi-pakkheṇaṃ savvatthasiddhāo mahāvimaṇāo tittisaṃ<sup>3</sup>-

184—203. 19) Si<sup>o</sup> BE, Seassa II. 20) Mahā<sup>o</sup> CHM. 21) ūṇ M. 22) <sup>o</sup>hassa BC. 23) eimaṃ B, ca imaṃ E, cevam II. 24) abbr. in the Mss. 25) <sup>o</sup>hassa BCE. 26) H before tivāsa. 27) <sup>o</sup>iam BE. 28) tisaṃ BE.

204—206. 1) <sup>o</sup>ie II. 2) hu<sup>o</sup> BEM. 3) tet<sup>o</sup> A, teti<sup>o</sup> CH.



sâgarovama-tthiyyâo<sup>4</sup> anantaram cayan caittâ ih'eva Jambuddive  
dive Bhârahe vâse Ikklhâga-bhûmie Nâbhissa kulagarassa Mârudevie  
bhâriyâe<sup>5</sup> puvva-rattâvaratta-kâla-samayamsi âhâra-vakkamti<sup>6</sup> *jâva*  
gabbhattâe vakkamte. (206.) Usabhe nam<sup>1</sup> arahâ Kosalie tin-nâṇovagae  
hotthâ<sup>2</sup>, tam jahâ: 'caissâmi' tti jânai *jâva* sumiṇe<sup>3</sup> pâsai, tam jahâ:  
gaya vasaha<sup>4</sup> *gâhâ, savvam tak'eva navaram*; <sup>5</sup>*padhamam usahan*<sup>6</sup>  
*muheṇa aintam*<sup>7</sup> *pâsai, sesâo gayam*; *Nâbhi*<sup>8</sup>-kulagarassa *sâhai*:  
*suviṇa-pâdhagâ n'atthi, Nâbhi*<sup>9</sup>-kulagaro *sayam*<sup>10</sup> *eva*<sup>10</sup> *vâgareci*.  
(207.) tenam kâlenam tenam samaenam Usabhe nam<sup>1</sup>, je se gimhânam  
padhame mâse padhame pakkhe citta<sup>2</sup>-bahule, tassa nam citta<sup>2</sup>-  
bahulassa atthamî-pakkhenam navanham<sup>3</sup> māsānam bahu-paḍi-  
punnānam addh'atthamānam rāṇḍiyānam<sup>4</sup> *jâva* âsâdhâhim nakkha-  
ttenam jogam uvâgaenam âroggâ<sup>5</sup> âroggam<sup>6</sup> dâragam<sup>7</sup> payâyâ. (208.)  
*tam c'eva*<sup>1</sup> *jâva* devâ devîo ya<sup>2</sup> vasuhâra-vâsam vâsimsu; *sesam tak'eva*  
*câruga-sohanam mân'-ummâna-vaddhanam ussumka*<sup>3</sup>-*m-âiyam*<sup>4</sup>  
*thû*<sup>5</sup>-*paḍiya*<sup>6</sup> *jâva-vajjam savvam bhânijavvam*<sup>7</sup>. (209.) Usabhe nam  
arahâ Kosalie Kâsava-guttenam<sup>1</sup>, tassa nam paṇca nâmadhejjâ<sup>2</sup>  
evam âhijjanti, tam jahâ: Usabhe 'i vâ, padhama-râyâ 'i vâ, padhama-  
bhikkhâcare<sup>3</sup> 'i vâ<sup>4</sup>, padhama-jīṇe 'i vâ, padhama-titthayare<sup>5</sup> 'i vâ. (210.)  
Usabhe nam<sup>1</sup> arahâ Kosalie dakkhe dakkha<sup>2</sup>-paine<sup>3</sup> paḍirûve  
allīṇe<sup>4</sup> bhaddae viṇīe viṣam puvva-saya-sahassāṇi kumâra-vâsa-  
majjhe vasai<sup>5</sup>, 2ttâ<sup>6</sup> tevattthim puvva-saya-sahassāṇi rajja-vâsa<sup>7</sup>-  
majjhe vasai<sup>8</sup>, tevattthim puvva-saya-sahassāṇi rajja-vâsa-majjhe  
vasamâṇe lehâiyâo<sup>9</sup> ganiya<sup>9</sup>-ppahâṇâo saṇṇa-ruya<sup>10</sup>-pajjivasâṇâo  
bâvattarim<sup>11</sup> kalâo causattthim<sup>12</sup> ca<sup>13</sup> mahilâ-guṇe, sippa-sayam ca,  
kammānam<sup>14</sup> tinni vi payâ-hiyâe<sup>9</sup> uvadisai<sup>8</sup>, 2ttâ putta-sayam rajja-sae  
abhisimcai<sup>15</sup>, 2ttâ puṇaravi loy<sup>9</sup>-amtiēhim jiya<sup>16</sup>-kappiēhim<sup>17</sup> *sesam tam*  
*c'eva bhânijavvam*<sup>9</sup> *jâva* dānam dâiyānam paribhâittâ<sup>18</sup>, jese gimhânam  
padhame mâse padhame pakkhe citta<sup>19</sup>-bahule, tassa nam citta-bahulassa  
atthamî-pakkhenam divasassa pacchime bhâge sudanṣanâe sibiyaē<sup>20</sup> sa-  
deva-mañuyâsurâe<sup>9</sup> parisâe samayugammamâṇa-magge *jâva* Viṇiyam<sup>9</sup>  
râyahânim majjham majjhenam niggacchai 2ttâ, jē'eva siddhattha<sup>21</sup>.

204—206. 4) tthiyyao A, tthiyyau M, tthiyâo BCEH, see<sup>5</sup>. 5) see 120<sup>11</sup>.  
6) the whole passage in C.

207. 1) not in ABC. 2) hu<sup>0</sup> BEM. 3) suv<sup>0</sup> M. 4) u<sup>0</sup> AC, °bha A.  
5) down to sâhai not in A. 6) °bham C. 7) ayatam C. 8) Nâbhissa CH.  
9) °bhî AM. 10) A om.

208. 1) ABM om. 2) ce<sup>0</sup> A. 3) nh CHM. 4) see 120<sup>11</sup>. 5) °ru<sup>0</sup> BE.  
6) °ro<sup>0</sup> H, see<sup>5</sup>. 7) °yam BE.

209. 1) M adds savvam. 2) a BE. 3) ussa<sup>0</sup> H, °ukka BE. 4) âiaṇ BE.  
5) tthiya CH. 6) va<sup>0</sup> BM, °ia E, not in CH. 7) °ia<sup>0</sup> E.

210. 1) °ve-A, go<sup>0</sup> H. 2) °ijjâ BEM. 3) °yare BEM. 4) tivâ C.  
5) titthamkare CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) ali<sup>0</sup> E. 5) °ati CH, vasittâ  
M. 6) not in AHM. 7) mahârâya H. 8) °ati CH. 9) see 120<sup>11</sup>. 10) rūva  
AE. 11) E adds ca. 12) cova<sup>0</sup> A, cauv<sup>0</sup> E, °tthi HM. 13) not in CHM.  
14) kâm<sup>0</sup> A, kammam H. 15) °ati ACH. 16) jia E. 17) CEM add devehim  
tâhim itthâhim jâva vaggûhim. 18) °ettâ A. 19) ce<sup>0</sup> A. 20) see<sup>0</sup>, siv<sup>0</sup> H.  
21) °tthe E.

vane ujjāne, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgacchai, 2ttā asoga-vara-pāyavassa<sup>22</sup> jāva sayam eva cau-muṭṭhiyaṃ<sup>9</sup> loyaṃ<sup>9</sup> karei, 2ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaenaṃ<sup>23</sup> āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ uggāṇaṃ bhogaṇaṃ rāinnaṇaṃ ca<sup>24</sup> khattiyāṇaṃ<sup>9</sup> ca<sup>25</sup> cauhiṃ sahassehiṃ saddhiṃ egaṃ deva-dūsam ādāya muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahā Kosalie egaṃ vāsa-sahassaṃ niccaṃ voṣaṭṭha-kāe ciyatta<sup>1</sup> jāva appāṇaṃ bhāvemāṇassa ekkam<sup>2</sup> vāsa-sahassaṃ viikkaṇṭaṃ. tao ṇaṃ, je se hemaṇṭaṇaṃ cautthe māse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egārasi<sup>3</sup>-pakkheṇaṃ puṇv'arjha<sup>4</sup>-kāla-samayaṃsi Purimatālassa nagarassa bahiyā<sup>1</sup> sagaḍamuhaṃsi ujjāṇaṃsi niggoḥa<sup>5</sup>-vara-pāyavassa ahe aṭṭhameṇaṃ bhatteṇaṃ apāṇaenaṃ<sup>6</sup> āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ jhāṇ'antariyāe vaṭṭamāṇassa aṇante aṇuttare<sup>7</sup> jāva jāṇamaṇe pāsamaṇe viharai<sup>8</sup>. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa<sup>1</sup> caurāsii<sup>2</sup> gaṇā caurāsii<sup>3</sup> gaṇaharā ya<sup>4</sup> hotthā<sup>5</sup>. (213.) Usabhassa ṇaṃ arahao Kosaliyassa<sup>1</sup> Usabbaseṇa - pāmokkhāo<sup>6</sup> caurāsii<sup>7</sup> samaṇa - sāhassio ukkosiyā<sup>1</sup> samaṇa - sampayā hotthā<sup>5</sup>. (214.) Usabhassa ṇ. a. K. Bāmbhisundarī<sup>8</sup>-pāmokkhāṇaṃ<sup>6</sup> ajiyyāṇaṃ<sup>9</sup> tinni saya-sāhassio u. ajiyyā<sup>1</sup>-s. h. (215.) Usabhassa ṇaṃ<sup>10</sup> Sejjamṣa<sup>11</sup>-pāmokkhāṇaṃ<sup>6</sup> samaṇovāsayaṇaṃ<sup>12</sup> tinni saya-sāhassio paṇca saḥassā u. samaṇovāsaga<sup>13</sup>-s. h. (216.) Usabhassa ṇaṃ<sup>10</sup> Subhaddā-pāmokkhāṇaṃ<sup>14</sup> samaṇovāsiyaṇaṃ<sup>15</sup> <sup>16</sup>paṇca saya-sāhassio caupannaṃ ca saḥassā u. samaṇovāsiyaṇaṃ<sup>17</sup> s. h. (217.) Usabhassa ṇaṃ<sup>10</sup> cattāri saḥassā satta sayā pannaśā cauddasapuvvīṇaṃ<sup>18</sup> ajiṇṇaṇaṃ Jīṇa-saṅkāsaṇaṃ<sup>19</sup> u. cauddasapuvvī<sup>18</sup>-s. h. (218.) Usabhassa ṇaṃ nava saḥassā ohināṇiṇaṃ u. s. h. (219.) Usabhassa ṇaṃ<sup>10</sup> vīsa saḥassā kevalanāṇiṇaṃ u. s. h. (220.) Usabhassa ṇaṃ vīsa saḥassā chaḥ-ca sayā veuvviyaṇaṃ<sup>20</sup> u. s. h. (221.) Usabhassa ṇaṃ bārasa saḥassā chaḥ-ca sayā pannaśā<sup>21</sup> viula-maṇiṇaṃ aḍḍhājjesu <sup>22</sup>diva-samuddesu sannīṇaṃ<sup>23</sup> paṇe'-imdiyāṇaṃ<sup>24</sup> pajjattagaṇaṃ maṇogae bhāve jāṇamaṇiṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bārasa saḥassā chaḥ-ca sayā pannaśā<sup>23</sup> vāiṇaṃ<sup>25</sup> u. s. h. (223.) Usabhassa ṇaṃ vīsaṃ aṇtevaśi-saḥassā siddhā, cattāliṣaṃ ajiyyā<sup>1</sup>-sāhassio siddhāo. (224.)<sup>26</sup> Usabhassa ṇaṃ bāvīsa saḥassā nava sayā aṇuttarovaṇiṇaṃ<sup>25</sup>

211. 22) ahe M adds. 23) pp H. 24) not in BCE. 25) BM om.

212. 1) see 120<sup>11</sup>. 2) i<sup>o</sup> B, egaṃ E. 3) ekā<sup>o</sup> H, ekkā<sup>o</sup> CM. 4) nh BCHM. 5) na<sup>o</sup> BM. 6) pp H. 7) not in BCEH. 8) <sup>o</sup>ati AC.

212—225. 1) see 120<sup>11</sup>. 2) <sup>o</sup>siṃ A, si C. 3) <sup>o</sup>siti C, not in A. 4) not in BCH. 5) hu<sup>o</sup> BEM. 6) <sup>o</sup>mu<sup>o</sup> BEHM. 7) <sup>o</sup>si A, <sup>o</sup>siṃ H, <sup>o</sup>siu M. 8) <sup>o</sup>bhi<sup>o</sup> BM. 9) not in AB, see<sup>1</sup>. 10) E adds arahao, 3 M. 11) Si<sup>o</sup> BEM. 12) <sup>o</sup>gāṇaṃ BCM. 13) <sup>o</sup>gāṇaṃ M, <sup>o</sup>yāṇaṃ C; sāvaga A. 14) <sup>o</sup>mu<sup>o</sup> BEH. 15) see<sup>1</sup>, <sup>o</sup>gāṇaṃ M. 16) down to u. not in A. 17) see<sup>15</sup>, <sup>o</sup>iyā A. 18) co<sup>o</sup> AC. 19) M adds jāva. 20) viu<sup>o</sup> C, veuvviṇaṃ E. 21) paṇāśā A. 22) divesu dosu ya samuddesa HM, divesu do<sup>o</sup> C, down to 222 not in C. 23) ṇṇ A. 24) see<sup>1</sup>, <sup>o</sup>iyā B, down to 222 not in B. 25) <sup>o</sup>vāiṇaṃ E. 26) sūtra 224 not in A.

gai<sup>27</sup>-kallânâṇaṇ<sup>28</sup> u. s. h. (225.) Usabhassa ṇaṇ arahao Kosaliyassa<sup>1</sup> duvihâ aṇṭagaḍa<sup>2</sup>-bhûmî hotthâ<sup>3</sup>, taṇ jahâ: jug'-aṇṭakaḍa<sup>4</sup>-bhûmî ya<sup>5</sup> pariyây'<sup>1</sup>-aṇṭakaḍa<sup>4</sup>-bhûmî ya<sup>6</sup>; jâva asaṇkhiijjâo<sup>7</sup> purisa-jugâo jug'-aṇṭakaḍa<sup>8</sup>-bhûmî, aṇṭo<sup>9</sup>-mubutta-pariyâe<sup>10</sup> aṇṭam akâsî. (226.) teṇaṇ kâleṇaṇ teṇaṇ samaeṇaṇ Usabhe araḥâ Kosalie vîsaṇ<sup>1</sup> puvva-saya<sup>2</sup>-sahassâṇiṇ kumâra-vâsa-majjihe vasittâ ṇaṇ, tevaṭṭhiṇ puvva-saya-sahassâṇiṇ<sup>3</sup> rajja<sup>4</sup>-vâsa-majjihe vasittâ ṇaṇ, tesîṇ<sup>5</sup> puvva-saya-sahassâṇiṇ agâra-vâsa-majjihe vasittâ ṇaṇ, egaṇ vâsa-sahassâṇiṇ chaumattha-pariyâyâṇ<sup>5</sup> pâuṇittâ, egaṇ puvva-saya-sahassâṇiṇ vâsa-sâhass'-ûṇaṇi kevali-pariyâyâṇ<sup>6</sup> pâuṇittâ, paḍipunnâṇ<sup>7</sup> puvva-saya-sahassâṇiṇ sâmanna-pariyâyâṇ<sup>8</sup> pâuṇittâ, caurâsîṇ<sup>5</sup> puvva-saya-sahassâṇiṇ savv'-âuyaṇ<sup>9</sup> pâlaittâ, khîṇe veyañijj'<sup>9</sup>-âuya<sup>9</sup>-nâma-gotte<sup>10</sup> imîse osappiṇie<sup>11</sup> susama-dusamâe samâe viikkamṭâe<sup>12</sup> tîhiṇ vâsehiṇ addhanavamehi ya<sup>9</sup> mâsehiṇ sesehiṇ, je se hemaṇṭâṇaṇ tacce mase paṇcane pakkhe mâha-bahule, tassa ṇaṇ mâha-bahulassa (२००) terasî-pakkheṇaṇ uppîṇi atthâvaya-sela-siharaṇsi dasahiṇ aṇagâra-sahassehiṇ saddhiṇ cauddasameṇaṇ<sup>13</sup> bhatteṇaṇ apâṇae-ṇaṇ<sup>14</sup> abhiñṇâ nakkhatteṇaṇi jogam uvâgaṇṇaṇ puvv'āṇḥa<sup>15</sup>-kâla-samayaṇsi sampaliyaṇka<sup>9</sup>-nisanne kâla-gae viikkamṭe<sup>12</sup> jâvâ savva-dukka-ppahîṇe. (227.) Usabhassa ṇaṇ<sup>1</sup> kâla-gayassa jâva savva-dukka-ppahîṇassa tinni vâsâ addhanava<sup>2</sup> māsâ viikkamṭâ, tao vi paraṇ egâ ya<sup>3</sup> sâgarovama-koḍâkoḍi tivâsa-addhanava-mâsâhiya<sup>4</sup>-bâyâlisâe vâsa-sahassehiṇ ūṇiyâ viikkamṭâ<sup>5</sup>. eyaṇmi samae samaṇe bhagavaṇ<sup>6</sup> Mahâvire parinivvue<sup>7</sup>, tao vi paraṇ nava vâsa-sayâ viikkamṭâ<sup>5</sup>, dasamassa ya vâsa-sayassa ayaṇ asîṇe samvaccare<sup>8</sup> kâle gacchai. (228.)

212—225. 27) gati A. 28) add CH jâva âgamesu bhaddâṇaṇ.

226. 1) see 120<sup>11</sup>. 2) °kaḍa A, not in B. 3) hu<sup>0</sup> BEM. 4) °gaḍa BE. 5) not in C, see<sup>6</sup>. 6) a BE. 7) °kha<sup>0</sup> A. 8) °gaḍa BCE. 9) aṇṭa B. 10) °iâe AE.

227. 1) °sa C. 2) not in C. 3) °ssâ C. 4) mahârâya CH. 5) °sîi BE. 6) see °iâ<sup>0</sup> E, °âṇi II, °gaṇ M. 7) sampunnâṇ HM, A adds egaṇ. 8) see<sup>5</sup>. °gaṇ C. 9) see 120<sup>11</sup>. 10) gu<sup>0</sup> BE. 11) u<sup>0</sup> EHM. 12) viti<sup>0</sup> A. 13) co<sup>0</sup> AM. 14) pp HM. 15) ūḥ CH.

228. 1) CEH add a. K. 2) °vamâya A, vamâsâ B. 3) not in B. 4) see 120<sup>11</sup>. 5) viti<sup>0</sup> A. 6) bhay<sup>0</sup> B. 7) °de CH. 8) °ra BE.

## Sthavirâvali.

Tenaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ samaṇassa bhagavaṃ Mahâ-vîrassa nava gaṇâ ikkârasa<sup>1</sup> gaṇaharâ hotthâ<sup>2</sup>. 'se keṇ' attheneṇaṃ bhaṇṭe<sup>3</sup> evaṃ vuccai<sup>4</sup>: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa gaṇaharâ hotthâ<sup>3?</sup> "samaṇassa bhagavaṃ Mahâvîrassa jeṭṭhe<sup>5</sup> Imḍabhûi aṇagâre Goyama-gotteṇaṃ<sup>6</sup> paṃca samaṇa-sayâṃ vâei; majjhîmae Aggibhûi aṇagâre Goyama-gotteṇaṃ<sup>6</sup> paṃca samaṇa-sayâṃ vâei; kaṇiyase aṇagâre Vâubhûi nâmeṇaṃ Goyama-gotteṇaṃ<sup>5</sup> pāṃca samaṇa-sayâṃ vâei; there aṇṇa-Viyatte<sup>7</sup> Bhâraddâe gotteṇaṃ<sup>6</sup> paṃca samaṇa-sayâṃ vâei; there aṇṇa-Suhamme Aggivesāyaṇa-gotteṇaṃ<sup>6</sup> paṃca samaṇa-sayâṃ vâei; there Maṇḍiyaputte<sup>7</sup> Vâsiṭṭha-gotteṇaṃ<sup>8</sup> addhuṭṭhâṃ samaṇa-sayâṃ vâei, there Moriyaputte<sup>7</sup> Kâsava-gotteṇaṃ<sup>6</sup> addhuṭṭhâṃ samaṇa-sayâṃ vâei; there Akampie Goyama<sup>7</sup>-gotteṇaṃ<sup>9</sup> there<sup>10</sup> Ayalabhâyâ Hâriyâyaṇa<sup>11</sup>-gotteṇaṃ<sup>12</sup>, te dunni vi therâ tinni 2 samaṇa-sayâṃ vâeṃti<sup>13</sup>, there<sup>10</sup> Meyajje<sup>7</sup> there<sup>10</sup> Pabhâse<sup>14</sup>. ee<sup>15</sup> dunni<sup>16</sup> vi therâ Koḍḍinma-gotteṇaṃ<sup>17</sup> tinni 2 samaṇa-sayâṃ vâeṃti<sup>18</sup>. se teṇaṃ<sup>19</sup> attheneṇaṃ, aṇṇo! evaṃ vuccai: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa<sup>20</sup> gaṇaharâ hotthâ<sup>2</sup>." (1.) savve ee<sup>1</sup> samaṇassa bhagavaṃ Mahâvîrassa ikkârasa<sup>2</sup> vi gaṇaharâ <sup>3</sup>duvâlas'amgiṇo cauddasapuvvino samatta-gaṇi-piḍaga-dhâragâ<sup>4</sup> Râyagihe nagare mâsineṇaṃ bhatteṇaṃ apâṇeṇaṃ kâla-gayâ *jâva* savva-dukkha-ppahîṇâ. there Imḍabhûi there aṇṇa-Suhamme siddhi<sup>5</sup>-gae Mahâvîre pacchâ dunni<sup>6</sup> vi therâ parinivvuyâ<sup>7</sup>; je ime<sup>8</sup> aṇṇattâe samaṇâ niggamthâ, ee<sup>9</sup> savve aṇṇa-Suhammassa aṇagârassa avacejjâ<sup>10</sup>, avasesâ gaṇaharâ niravaccâ vocchinnâ<sup>11</sup>. (2.)

samaṇe bhagavaṃ<sup>1</sup> Mahâvîre Kâsava-gotteṇaṃ<sup>2</sup>. samaṇassa bhagavaṃ Mahâvîrassa <sup>3</sup>Kâsava-gottassa<sup>2</sup> aṇṇa-Suhamme there aṇṇe-

1. 1) e<sup>o</sup> A. 2) hu<sup>o</sup> BEM. 3) H adds naṃ. 4) <sup>o</sup>ti C. 5) ji<sup>o</sup> BEM. 6) gu<sup>o</sup> BE. 7) y only after ã, â in E. 8) sagu<sup>o</sup> BM, gu<sup>o</sup> E. 9) sago<sup>o</sup> M, see<sup>o</sup>. 10) A adds ya. 11) see<sup>7</sup>, <sup>o</sup>pe A. 12) BE add patteyaṃ, see<sup>7</sup>. 13) vâeṃti E, vâṃti HM, vâyaṃti BC. 14) Pp C. 15) ete C, not in M. 16) do<sup>o</sup> A. 17) gu<sup>o</sup> BEM. 18) vâṃti BEM, vâyaṃti C. 19) teṇ' BM. 20) ekk<sup>o</sup> A, ekâ C.  
2. 1) ete H. 2) see 1<sup>19</sup>. 3) down to Râyagihe not in A. 4) dharâ CH. 5) <sup>o</sup>im CHM. 6) do<sup>o</sup> A. 7) <sup>o</sup>uâ E. 8) 'ime AB 9) ete CH 10) <sup>o</sup>ijjâ BEM. 11) vu<sup>o</sup> BEM.

3. 1) bhay<sup>o</sup> B 2) <sup>o</sup>gu<sup>o</sup> BE. 3) not in A.



vâsî Aggivesâyaṇa-sagotte<sup>4</sup>; therassa ṇaṃ ajja-Suhammassa Aggivesâyaṇa-sagottassa<sup>4</sup> ajja-Jaṃbunâme<sup>5</sup> there amtevâsî Kâsava-gotte<sup>2</sup>; therassa ṇaṃ ajja-Jaṃbunâmassa Kâsava-gottassa<sup>2</sup> ajja-Ṭṭapabbhave there amtevâsî Kaccâyaṇa-sagotte<sup>2</sup>; therassa ṇaṃ ajja-Sijjaṇṇabhavave<sup>6</sup> there amtevâsî Maṇaga-piyâ Vaccha-sagotte<sup>2</sup>; therassa ṇaṃ ajja-Sijjaṇṇabhavassa<sup>6</sup> Maṇaga-piṇṇo Vaccha-sagottassa<sup>2</sup> there amtevâsî ajja-Jasabhadde Tumgiyâyaṇa<sup>7</sup>-sagotte<sup>8</sup>. (3.)

samkhitta-vâyaṇâe<sup>1</sup> ajja-Jasabhaddâo aggao evaṃ therâvali bhaṇiyâ, taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddâo Tumgiyâyaṇa<sup>2</sup>-sagottassa<sup>3</sup> amtevâsî duve therâ: there ajja-Sambhûyavijae<sup>4</sup> Mâdhara-sagotte<sup>3</sup>, there ajja-Bhaddabâhû Pâṇa-sagotte<sup>3</sup>; therassa ṇaṃ ajja-Sambhûyavijayassa<sup>4</sup> Mâdhara-sagottassa<sup>3</sup> amtevâsî there ajja-Thûlabhadde Goyama<sup>2</sup>-sagotte<sup>3</sup>; therassa ṇaṃ ajja-Thûlabhadassa Goyama<sup>2</sup>-sagottassa<sup>5</sup> amtevâsî duve therâ: there ajja-Mahâgiri Elâvaccâ-sagotte<sup>3</sup>, there ajja-Suhatthî Vâsiṭṭha-sagotte<sup>3</sup>; therassa ṇaṃ ajja-Suhatthissa Vâsiṭṭha-sagottassa<sup>6</sup> amtevâsî duve therâ Suṭṭhiya<sup>2</sup>-Suppaḍibuddhâ koḍiya<sup>2</sup>-kâkaṃdagâ Vagghâvaccâ-sagottâ<sup>6</sup>; therâṇaṃ Suṭṭhiya<sup>2</sup>-Suppaḍibuddhâṇaṃ koḍiya<sup>2</sup>-kâkaṃdagâṇaṃ Vagghâvaccâ-sagottâṇaṃ<sup>6</sup> amtevâsî there ajja-Imdadinne Kosiya<sup>2</sup>-sagotte<sup>7</sup>; therassa ṇaṃ ajja-Imdadinnassa Kosiya<sup>3</sup>-sagottassa<sup>7</sup> amtevâsî ajja-Dinne Goyama<sup>8</sup>-sagotte<sup>9</sup>; therassa ṇaṃ ajja-Dinnassa Goyama<sup>2</sup>-sagottassa<sup>9</sup> amtevâsî there ajja-Sihagiri Jâisare<sup>10</sup> Kosiya<sup>2</sup>-sagotte<sup>12</sup>; therassa ṇaṃ ajja-Sihagirissa Jâisarassa<sup>11</sup> Kosiya<sup>2</sup>-sagottassa<sup>12</sup> amtevâsî there ajja-Vaire<sup>13</sup> Goyama-sagotte<sup>3</sup>; therassa ṇaṃ ajja-Vairassa<sup>14</sup> Goyama<sup>2</sup>-sagottassa<sup>3</sup> (amtevâsî there ajja-Vairasene<sup>1</sup> Ukkosiya<sup>2</sup>-gotte<sup>3</sup>; therassa ṇaṃ ajja-Vairasenassa ukkosiya<sup>2</sup>-gottassa<sup>3</sup>)<sup>16</sup> amtevâsî cattârî therâ: there ajja-Nâile, there ajja-Vomile<sup>17</sup>, there ajja-Jayante, there ajja-Tâvase; therâo ajja-Nâilâo Ajjanâilâ sâhâ niggayâ, therâo ajja-Vomilâo<sup>17</sup> Ajjavomilâ<sup>17</sup> sâhâ niggayâ, therâo ajja-Jayantâo Ajjayayanti sâhâ niggayâ, therâo ajja-Tâvasâo Ajjâtâvasî sâhâ niggaya tti. (4.)

vitthara-vâyaṇâe puṇa ajja-Jasabhaddâo parao<sup>1</sup> therâvali evaṃ paloijjai<sup>2</sup>, taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddassa<sup>3</sup> ime do therâ amtevâsî ahâvaccâ abhinmâyâ hotthâ<sup>4</sup>, taṃ jahâ: there ajja-Bhaddabâhû Pâṇa-sagotte<sup>5</sup>, there Sambhûyavijae<sup>6</sup> Mâdhara-sagotte<sup>5</sup>. therassa ṇaṃ ajja-Bhaddabâhussa Pâṇa-sagottassa<sup>5</sup> ime cattârî therâ amtevâsî ahâvaccâ abhinmâyâ hotthâ<sup>4</sup>, taṃ jahâ: there Godâse,

3. 4) -go<sup>0</sup> CH, -gu<sup>0</sup> BE. 5) <sup>0</sup>am B. 6) Se<sup>0</sup> A. 7) <sup>0</sup>ia<sup>0</sup> E. 8) see<sup>3</sup>, gotte H.

4. 1) <sup>0</sup>âte A. 2) see 17. 3) <sup>0</sup>gu<sup>0</sup> BE. 4) see<sup>2</sup>. <sup>0</sup>bhûi<sup>0</sup> M. 5) go<sup>0</sup> C, see<sup>3</sup>. 6) <sup>0</sup>gu<sup>0</sup> BEM. 7) go<sup>0</sup> H, gu<sup>0</sup> BEM. 8) <sup>0</sup>oa<sup>0</sup> EM. 9) gu<sup>0</sup> B, sagu<sup>0</sup> EM. 10) <sup>0</sup>iss<sup>0</sup>, E <sup>0</sup>iss<sup>0</sup> M, <sup>0</sup>isa<sup>0</sup> C, not in H. 11) Jât<sup>0</sup> C, <sup>0</sup>isa<sup>0</sup> CEM. 12) -go<sup>0</sup> HM, -gu<sup>0</sup> BE. 13) Vayare CM, Vere IL. 14) Vayara<sup>0</sup> M. 15) Vayara<sup>0</sup> E. 16) not in ACH. 17) Po<sup>0</sup> CHM.

5. 1) <sup>0</sup>ato H, pu<sup>0</sup> E. 2) vilâijjai M. 3) BEM add Tumgiyâyaṇa-guttassa. 4) hu<sup>0</sup> BEM. 5) <sup>0</sup>gu<sup>0</sup> BE. 6) <sup>0</sup>ûa E, <sup>0</sup>ûi CM.

there Aggidatte, there Jaṇadatte<sup>7</sup>, there Somadatte Kâsava-gottenaṃ<sup>5</sup>. therehinto ṇaṃ<sup>8</sup> Godâsehinto Kâsava-gottelinto<sup>5</sup> ettha<sup>9</sup> ṇaṃ Godâsa-gaṇe<sup>10</sup> nâmaṃ gaṇe niggaē; tassa ṇaṃ imâo<sup>11</sup> cattâri sâhâo evaṃ âhi-jjanti, taṃ jahâ: Tâmalittiyâ<sup>12</sup>, Koḍivarisiyâ<sup>13</sup>, Poṃḍavaddhanîyâ<sup>14</sup>, Dâsîkhabbaḍḍiyâ<sup>15</sup>. therassa ṇaṃ ajja-Saṃbhûyavijayassa<sup>16</sup> Mâḍhara-sagottassa<sup>5</sup> ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinnaṃyâ hotthâ<sup>4</sup>, taṃ jahâ:

Namḍanabhadde there  
Uvanamḍe<sup>17</sup> Tisabhabbadda<sup>18</sup> Jasabhabbade |  
there ya<sup>19</sup> Sumanabhabbade  
Maṇibhabbade<sup>20</sup> Punnabhabbade ya<sup>21</sup> || 1 ||  
there ya<sup>21</sup> Thûlabhabbade  
Ujjumaî<sup>22</sup> Jambunâmadhiḍḍe<sup>23</sup> ya<sup>21</sup> |  
there ya<sup>21</sup> Dîhabhabbade  
there taha Paṃḍubhabbade<sup>24</sup> ya<sup>21</sup> || 2 ||

therassa ṇaṃ ajja-Saṃbhûyavijayassa<sup>16</sup> Mâḍhara-sagottassa<sup>5</sup> imâo satta aṃtevâsîṇo ahâvaccâo<sup>25</sup> abhinnaṃyâo<sup>25</sup> hotthâ<sup>4</sup>, taṃ jahâ:

Jakkhâ ya Jakkhadinnâ  
Bhûyâ<sup>26</sup> taha c'eva<sup>27</sup> Bhûyadinnâ<sup>28</sup> ya |  
Seṇâ<sup>29</sup> Veṇâ Reṇâ  
bhagiṇo Thûlabhabbaddassa || 3 || (5.)

therassa ṇaṃ ajja-Thûlabhabbaddassa Goyama<sup>1</sup>-sagottassa<sup>2</sup> ime do therâ ahâvaccâ abhinnaṃyâ hotthâ<sup>3</sup>, taṃ jahâ: there ajja-Mahâgiri Elâvaccâ-sagotte<sup>4</sup>, there ajja-Suhattî Vâsiṭṭha-sagotte<sup>4</sup>. therassa ṇaṃ ajja-Mahâgirissa Elâvaccâ-sagottassa<sup>4</sup> ime aṭṭha therâ aṃtevâsî ahâvaccâ abhinnaṃyâ<sup>5</sup> hotthâ<sup>3</sup>, taṃ jahâ: there<sup>6</sup> Uttare<sup>6</sup>, there<sup>6</sup> Balissahe, there Dhaṇaḍḍhe, there Siriḍḍhe<sup>7</sup>, there Koḍiṇne, <sup>8</sup>Nâge, <sup>8</sup>Nâgamitte, there Chalue<sup>9</sup> Rohagutte Kosiya<sup>10</sup>-gottenaṃ<sup>2</sup>. therehinto ṇaṃ Chaluehinto<sup>9</sup> Rohaguttehinto Kosiya<sup>1</sup>-gottelinto<sup>11</sup> tattha ṇaṃ Terâsiyâ<sup>1</sup> sâhâ niggaṃyâ. therehinto ṇaṃ Uttara-Balissehinto tattha ṇaṃ Uttarabalissahagaṇe<sup>12</sup> nâmaṃ gaṇe niggaē. tassa ṇaṃ imâo cattâri sâhâo evaṃ âhi-jjanti, taṃ jahâ: Kosambiyâ<sup>13</sup>, Soittiyâ<sup>14</sup>, Koḍḍavânî<sup>15</sup>, Caṃḍanâgarî. therassa ṇaṃ ajja-Suhattissa Vâsiṭṭha-sagottassa<sup>4</sup> ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinnaṃyâ<sup>16</sup> hotthâ<sup>3</sup>, taṃ jahâ:

5. 7) Janna<sup>o</sup> BEM, Jiṇa<sup>o</sup> H. 8) M om. 9) ittha BEM. 10) Godâse M. 11) <sup>o</sup>âto A. 12) y only after a, â in EM. 13) Koḍiya<sup>o</sup> B, see<sup>12</sup>. 14) Pu<sup>o</sup> B, see<sup>12</sup>. 15) not in E. 16) <sup>o</sup>bhûi<sup>o</sup> IIM, see<sup>13</sup>. 17) A: Namḍanabhadde Uvanamḍanabhadde B Namḍanabhadde Uvanamḍanabhadde taha. 18) <sup>o</sup>de ABEM. 19) a AEM. 20) Gaṇi<sup>o</sup> EM. 21) a EM. 22) Ujjamati CH. 23) <sup>o</sup>dho<sup>o</sup> C. 24) Puma<sup>o</sup> B. 25) <sup>o</sup>â HM. 26) bhûâ AEM. 27) hoi EM. 28) see<sup>12</sup>, ṇṇ C. 29) Eṇâ kvacit S.

6. 1) see<sup>17</sup>. 2) see<sup>2</sup>, -go<sup>o</sup> H, -gu<sup>o</sup> M. 3) Im<sup>o</sup> BEM. 4) <sup>o</sup>gu<sup>o</sup> BEM. 5) ṇṇ AM. 6) M om. 7) Risibhabbade B. 8) H adds there. 9) Chulie E. 10) see<sup>1</sup>, <sup>o</sup>ie A. 11) see<sup>2</sup>, sago<sup>o</sup> A. 12) <sup>o</sup>saho M. 13) see<sup>5</sup><sup>12</sup>. 14) Somittiyâ B, Suttimittîâ B, Suttivattîâ M. 15) Koḍambânî EM, Koḍumbiṇî CH Koḍavânî S, Kuṃḍhari kvacit S. 16) ṇṇ M.



ther<sup>17</sup> ajja-Rohaṇe Bha-  
 ddajase Mehe gaṇi ya<sup>1</sup> Kâmiḍḍhi<sup>18</sup> |  
 Suṭṭhiya<sup>13</sup>-Suppaḍibuddhe  
 Rakkhiya<sup>13</sup> taha Rohagutte ya<sup>1</sup> || 4 ||  
 Isigutte Sirigutte  
 gaṇi ya<sup>1</sup> Bambhe gaṇi ya<sup>1</sup> taha Some |  
 dasa do ya<sup>1</sup> gaṇaharâ khalu  
 ee<sup>19</sup> sîsâ Suhattissa || 5 || (6.)

therehinto ṇaṃ ajja-Rohaṇehinto Kâsava-gottelinto<sup>1</sup> tattha  
 ṇaṃ Uddehagaṇe<sup>2</sup> nâmaṃ gaṇe niggae, tass' imâo<sup>3</sup> cattâri sâhâo<sup>3</sup>  
 niggayâo<sup>4</sup> chac-ca kulâṃ evaṃ âhijjanti. se kiṃ taṃ-sâhâo?  
 sâhâo<sup>5</sup> evaṃ âhijjanti, taṃ jahâ: Uḍumbarijjiyâ<sup>6</sup>, Mâsapûriyâ<sup>6</sup>,  
 Maipattiyâ<sup>7</sup>, Sunnapattiyâ<sup>8</sup>. se taṃ-sâhâo. se kiṃ taṃ-kulâṃ?  
 kulâṃ<sup>5</sup> evaṃ âhijjanti, taṃ jahâ:

paḍhamam ca Nâgabhûyam<sup>6</sup>  
 biyam<sup>5</sup> puṇa Somabhûyam<sup>6</sup> hoi |  
 aha Ullagaccha taiyam<sup>6</sup>  
 cautthayam Hatthilijjam<sup>9</sup> tu || 6 ||  
 paṇcamagam Nampidijjam  
 chaṭṭham puṇa Pârihâsayam<sup>10</sup> hoi |  
 Uddehagaṇass<sup>11</sup> ee<sup>12</sup>  
 chac-ca kulâ homti<sup>13</sup> nâyavvâ || 7 ||

therehinto ṇaṃ Siriguttehinto Hâriya<sup>14</sup>-sagottehinto<sup>15</sup> ettha<sup>16</sup>  
 ṇaṃ Cârāgaṇe<sup>2</sup> nâmaṃ gaṇe niggae; tassa ṇaṃ imâo<sup>17</sup> cattâri  
 sâhâo<sup>3</sup> satta ya kulâṃ evaṃ âhijjanti. se kiṃ taṃ-sâhâo<sup>3</sup>? sâhâo<sup>5</sup>  
 evaṃ âhijjanti, taṃ jahâ: Hâriyamâlâgârî<sup>18</sup>, Saṃkâsiyâ<sup>6</sup>, Gavedhuyâ<sup>6</sup>,  
 Vajjanâgarî<sup>19</sup>. se taṃ-sâhâo<sup>3</sup>. se kiṃ taṃ-kulâṃ? kulâṃ evaṃ  
 âhijjanti, taṃ jahâ:

paḍham' ettha<sup>20</sup> Vacchalijjam<sup>21</sup>  
 biyam<sup>6</sup> puṇa Pîdhammiyam<sup>22</sup> hoi |  
 taiyam<sup>6</sup> puṇa Hâlîjjam  
 cautthayam<sup>23</sup> Pûsamittijjam || 8 ||  
 paṇcamagam Mâlîjjam  
 chaṭṭham puṇa Ajjasedayam<sup>24</sup> hoi |  
 sattamagam<sup>25</sup> Kanhasaham<sup>25</sup>  
 satta kulâ Cârāgaṇassa || 9 || (7.)

6. 17) there Mss. 18) °ma° E. 19) ete CH.

7. 1) gu° EM. 2) °na B. 3) °âto C, °ân CHIM. 4) °âto CM. 5) the Mss.  
 always write: se kiṃ taṃ sâhâo (or kulâṃ) 2 evaṃ. 6) see 5<sup>12</sup>. 7) see<sup>6</sup>,  
 Mati° CH. 8) see<sup>6</sup>, Puṇṇa° CHS, Panna° M, Suvannapattiyâ *kvacit* S. 9) °tth°  
 C °la° B. 10) °hâma° A, anyatra S, °hâmi° B, °hâsi° C, °bhâsi° *kvacit* S,  
 °hâyasam ES. 11) °ssa BC. 12) ete B. 13) hu° EHM. 14) °ia E. 15) °gu°  
 AM. 16) i° M. 17) °âto A. 18) °riya BC, °riyâ EH see<sup>6</sup>. 19) Vi° EM, S  
*kvacit*. 20) i° CEHM. 21) °ttha° A. 22) °mmagam CEM, Viçidhammakham  
 B, °iam M. 23) °yam A. 24) Ajjavayam M, Ajjasedayam *kvacit* S. 25) ṇh  
 B, °suham CH.

therehinto Bhaddajasehinto Bhāraddāya-sagottehinto<sup>1</sup> ettha<sup>2</sup> ñaṃ Uḍuvāḍiyagaṇe<sup>3</sup> nāmaṃ gaṇe niggae. tassa ñaṃ imāo<sup>4</sup> cattāri sâhâo tinni ya<sup>5</sup> kulāṃ evaṃ âhijjanti. se kiṃ taṃ-sâhâo? sâhâo evaṃ âhijjanti, taṃ jahâ: Campijjiyâ<sup>6</sup>, Bhaddijjiyâ<sup>7</sup>, Kâkaṃḍiyâ<sup>6</sup>, Mehalijjiyâ; se taṃ-sâhâo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ âhijjanti, taṃ jahâ:

Bhaddajasiyaṃ<sup>8</sup> taha Bhadda-  
guttiya<sup>9</sup> taiyaṃ ca hoi<sup>10</sup> Jasabhaddaṃ |  
eyāṃ<sup>11</sup> Uḍuvāḍiya<sup>3</sup>.  
gaṇassa tinn' eva ya<sup>12</sup> kulāṃ || 10 ||

therehinto ñaṃ Kâmiḍḍhihinto<sup>13</sup> Kuṇḍala-sagottehinto<sup>14</sup> ettha<sup>15</sup> ñaṃ Vesavāḍiyagaṇe<sup>6</sup> nāmaṃ gaṇe niggae. tassa ñaṃ imāo<sup>4</sup> cattāri sâhâo cattāri kulāṃ evaṃ âhijjanti. se kiṃ taṃ-sâhâo? sâhâo evaṃ âhijjanti, taṃ jahâ: Sâvatthiyâ<sup>16</sup>, Rajjapâliyâ<sup>17</sup>, Aṃtarijjiyâ<sup>6</sup>, Khemalijjiyâ<sup>6</sup>; se taṃ-sâhâo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ âhijjanti, taṃ jahâ:

Gaṇiyaṃ<sup>6</sup> Mehiya<sup>18</sup> Kâmi-  
ḍḍhiyaṃ<sup>6</sup> ca taha hoi Imḍapuragaṃ ca |  
eyâi<sup>19</sup> Vesavāḍiya<sup>6</sup>.  
gaṇassa cattāri ya<sup>12</sup> kulāṃ || 11 || (8.)

therehinto ñaṃ Isiguttehinto Kâkaṃḍiehinto<sup>1</sup> Vâsittḥa-sagottehinto<sup>2</sup> ettha<sup>3</sup> ñaṃ Mānavagaṇe nāmaṃ gaṇe niggae. tassa ñaṃ imāo cattāri sâhâo tinni ya<sup>4</sup> kulāṃ evaṃ âhijjanti. se kiṃ taṃ-sâhâo? sâhâo evaṃ âhijjanti, taṃ jahâ: Kâsavijjiyâ<sup>5</sup>, Goyamejjiyâ<sup>6</sup>, Vâsittḥiyâ<sup>7</sup>, Sorattḥiyâ<sup>7</sup>; se taṃ-sâhâo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ âhijjanti, taṃ jahâ:

Isiguttiy<sup>7</sup> attha<sup>8</sup> paḍhamam  
biiyaṃ<sup>9</sup> Isidattiyaṃ<sup>7</sup> muṇeyavvaṃ<sup>10</sup> |  
taiyaṃ ca Abhijasaṃ<sup>11</sup> taṃ  
tinni kulâ Mānavagaṇassa || 12 ||

therehinto Suṭṭhiya<sup>7</sup>-Suppaḍibuddhehinto koḍiya<sup>7</sup>-kâkaṃḍaehinto<sup>12</sup> Vagghâvacca<sup>13</sup>-sagottehinto<sup>2</sup> ettha<sup>3</sup> ñaṃ Koḍiyagaṇe<sup>7</sup> nāmaṃ gaṇe niggae. tassa ñaṃ imāo cattāri sâhâo cattāri kulāṃ<sup>14</sup> evaṃ âhijjanti. se kiṃ taṃ-sâhâo? sâhâo evaṃ âhijjanti, taṃ jahâ:

8. 1) °gu<sup>o</sup> M. 2) i<sup>o</sup> E. 3) Uṭṭn<sup>o</sup> A (?), °ia EM. 4) °âto A. 5) not in CEHM. 6) see 5<sup>12</sup>. 7) see<sup>6</sup>, Bhaddiyâ B, °dda<sup>o</sup> C. 8) °iam BEM, °iya C. 9) see<sup>6</sup>, °iyam Mss. 10) not in CH. 11) eāṃ E. 12) u A. 13) AII add ñaṃ. 14) °li B, Koḍinna A, sagu<sup>o</sup> B. 15) i<sup>o</sup> BE. 16) see<sup>6</sup>, So<sup>o</sup> B, down to v. 13 wanting in H. 17) °iâ BEM. 18) see<sup>6</sup>, °iyam C. 19) eyāṃ Mss. see<sup>11</sup>.

9. 1) °dae<sup>o</sup> BE. 2) °gu<sup>o</sup> B. 3) i<sup>o</sup> BEM. 4) u BM, not in E. 5) °iâ E. 6) see<sup>7</sup>, mi<sup>o</sup> BE, °ma<sup>o</sup> CM. 7) see 5<sup>12</sup>. 8) ittha M 9) see<sup>7</sup>, biyaṃ A. 10) ñea<sup>o</sup> E. 11) Abhijayaṃ BEM. 12) °dage<sup>o</sup> BM. 13) °echa B 14) M adds ca.

Uccânâgari<sup>15</sup> Vijjâ-  
 harî ya<sup>7</sup> Vairî<sup>16</sup> ya<sup>7</sup> Majjhimillâ ya |  
 Koḍiyagaṇassa<sup>7</sup> eyâ<sup>7</sup>  
 havamti cattâri sâhâo || 13 ||

se tam-sâhâo. se kim tam-kulâim? kulâim evam âhijjamti,  
 tam jahâ:

padham' ittha<sup>17</sup> Bambhalijjam  
 biyam<sup>18</sup> nâmeṇa Vacchalijjam<sup>19</sup> tu |  
 taiyam<sup>7</sup> puṇa Vâñijjam<sup>20</sup>  
 cantthayam Panhavâhanayam<sup>21</sup> || 14 || (9.)

therânam Suttthiya<sup>1</sup>-Suppaḍibuddhânam koḍiya<sup>1</sup>-kâkamdagânam  
 Vagghâvacca-sagottânam<sup>2</sup> ime paṇca therâ amtevâsî ahâvaccâ  
 abhinnâyâ hotthâ<sup>3</sup>, tam jahâ: there ajja-Imdadinne, there<sup>4</sup> Piyagamthe<sup>5</sup>,  
 there Vijjâharagovâle Kâsava-gottenam<sup>6</sup>, there Isidatte, there  
 Arihadatte<sup>7</sup>. therehinto nam Piyagamthehinto ettha<sup>8</sup> nam Ma-  
 jjhimâ sâhâ niggayâ; therehinto nam Vijjâharagovâle hinto tattha<sup>9</sup>  
 nam Vijjâharî sâhâ niggayâ. therassa nam ajja-Imdadinnassa Kâsava-  
 gottassa<sup>10</sup> ajja-Dinne there amtevâsî Goyama<sup>11</sup>-sagotte<sup>10</sup>. therassa  
 nam ajja-Dinnassa Goyama<sup>5</sup>-sagottassa<sup>10</sup> ime do therâ amtevâsî  
 ahâvaccâ abhinnâyâ hotthâ<sup>3</sup>: there ajja-Samtiṣeṇie Mâḍhara-sagotte<sup>10</sup>,  
 there ajja-Sihagiri Jâisare<sup>11</sup> Kosiya<sup>5</sup>-gotte<sup>12</sup>. therehinto nam ajja-  
 Samtiṣeṇie hinto Mâḍhara-sagotte hinto<sup>10</sup> ettha<sup>8</sup> nam Uccânâgari<sup>13</sup>  
 sâhâ niggayâ. (10.)

therassa nam ajja-Samtiṣeṇiyassa<sup>1</sup> Mâḍhara-sagottassa<sup>2</sup> ime  
 cattâri therâ amtevâsî ahâvaccâ abhinnâyâ hotthâ<sup>3</sup>, 9000 tam  
 jahâ: there ajja-Senîe, there<sup>4</sup> ajja-Tâvase, there<sup>4</sup> ajja-Kubere,  
 there<sup>5</sup> ajja-Isipâlie. therehinto nam ajja-Senîehinto ettha<sup>6</sup> nam  
 Ajjaseniyâ<sup>1</sup> sâhâ niggayâ; therehinto nam ajja-Tâvase hinto  
 ettha<sup>6</sup> nam Ajjatâvasî sâhâ niggayâ; therehinto nam ajja-Kubere-  
 hinto ettha<sup>6</sup> nam Ajjakuberâ sâhâ niggayâ; therehinto nam ajja-  
 Isipâlie hinto ettha<sup>6</sup> nam Ajjaipâliyâ<sup>1</sup> sâhâ niggayâ. therassa nam  
 ajja-Sihagirissa Jâisarassa Kosiya-gottassa<sup>7</sup> ime cattâri therâ amtevâsî  
 ahâvaccâ abhinnâyâ hotthâ<sup>3</sup>, tam jahâ: there Dhanagiri, there ajja-  
 Vaire, there ajja-Samie, there Arihadinne<sup>8</sup>. therehinto nam ajja-  
 Samie hinto<sup>9</sup> Goyama<sup>1</sup>-sagutte hinto ettha<sup>6</sup> nam Bambhadîviyâ<sup>10</sup> sâhâ  
 niggayâ. therehinto nam ajja-Vaire hinto<sup>11</sup> Goyama<sup>12</sup>-sagutte hinto<sup>13</sup>  
 ettha<sup>14</sup> nam Ajjavairâ<sup>15</sup> sâhâ niggayâ. therassa nam ajja-Vairassa

9. 15) Ucca<sup>0</sup> C. 16) Vayari CM. 17) <sup>00</sup> A. 18) seo<sup>7</sup>, bi<sup>0</sup> AEM. 19) Vatth<sup>0</sup>  
 AC. 20) Vâli<sup>0</sup> CH. 21) nh CE, nn A, <sup>0</sup>vânijjam M.

10. 1) seo 5<sup>12</sup>. 2) <sup>0</sup>gu<sup>0</sup> BCHM. 3) hu<sup>0</sup> BEM. 4) only in A. 5) *y* only  
 after *a*, *â* E. 6) <sup>0</sup>gu<sup>0</sup> BM. 7) ajjarahadatto B, Ara<sup>0</sup> H. 8) i<sup>0</sup> BEM. 9) ittha  
 EM. 10) <sup>0</sup>gu<sup>0</sup> B. 11) <sup>0</sup>iss<sup>0</sup> AB, <sup>0</sup>is<sup>0</sup> CH. 12) seo<sup>10</sup>, sago<sup>0</sup> A. 13) Uccâ<sup>0</sup> A.

11. 1) see 10<sup>2</sup>. 2) go<sup>0</sup> M, sagu<sup>0</sup> B. 3) hu<sup>0</sup> BM. 4) not in ACEH.  
 5) not in E. 6) i<sup>0</sup> BEM. 7) sago<sup>0</sup> A, <sup>0</sup>gu<sup>0</sup> BM. 8) Ara<sup>0</sup> BCH. 9) not in  
 ACH. 10) <sup>0</sup>vi C, <sup>0</sup>viâ EM. 11) AC add nam. 12) Goama BE. 13) -go<sup>0</sup>  
 H, -<sup>0</sup>gu<sup>0</sup> M, sagu<sup>0</sup> B. 14) i<sup>0</sup> BCEM. 15) <sup>0</sup>ri C, <sup>0</sup>bayari H.

Goyama<sup>12</sup>-sagottassa<sup>16</sup> ime tinni therā aṃtevāsī abhāvaccā abhiunnāyā hotthā<sup>3</sup>, tam jahā: there ajja-Vairaseṇie, there ajja-Paume, there ajja-Rahe. therehinto ṇaṃ ajja-Vairaseṇiehinto<sup>17</sup> ettha<sup>6</sup> ṇaṃ Ajja-nailī sāhā niggayā; therehinto ṇaṃ ajja-Paumehinto ettha<sup>6</sup> ṇaṃ Ajjapaumā sāhā niggayā; therehinto ajja-Rahehinto ettha<sup>6</sup> ṇaṃ Ajjayamṭī sāhā niggayā. therassa ṇaṃ ajja-Rahassa Vaccha-sagottassa<sup>18</sup> ajja-Pūsagiri there aṃtevāsī Kosiya<sup>1</sup>-sagotte<sup>19</sup>. therassa ṇaṃ ajja-Pūsagirissa Kosiya<sup>1</sup>-sagottassa<sup>7</sup> ajja-Phaggumitte there aṃtevāsī Goyama-sagotte<sup>20</sup>. (11.)

[therassa ṇaṃ ajja-Phaggumittassa Goyama<sup>1</sup>-saguttassa<sup>2</sup> ajja-Dhanagiri there aṃtevāsī Vāsiṭṭha-sagutte<sup>2</sup>. therassa ṇaṃ ajja-Dhanagirissa Vāsiṭṭha-saguttassa<sup>2</sup> ajja-Sivabhūi there aṃtevāsī Kuecha-sagutte. therassa ṇaṃ ajja-Sivabhūissa Kuecha-saguttassa ajja-Bhadde there aṃtevāsī Kāsava-gutte<sup>2</sup>. therassa ṇaṃ ajja-Bhaddassa Kāsava-guttassa ajja-Nakkhatte there aṃtevāsī Kāsava-gutte. therassa ṇaṃ ajja-Nakkhattassa Kāsava-guttassa ajja-Rakkhe there aṃtevāsī Kāsava-gutte<sup>2</sup>. therassa ṇaṃ ajja-Rakkhassa Kāsava-guttassa ajja-Nāge there aṃtevāsī Goyama<sup>1</sup>-sagutte. therassa ṇaṃ ajja-Nāgassa Goyama<sup>1</sup>-saguttassa ajja-Jehile there aṃtevāsī Vāsiṭṭha-sagutte<sup>2</sup>. therassa ṇaṃ ajja-Jehilassa Vāsiṭṭha-saguttassa ajja-Vinhū<sup>3</sup> there aṃtevāsī Mādharma-sagutte. therassa ṇaṃ ajja-Vinhussa Mādharma-saguttassa<sup>2</sup> ajja-Kālae there aṃtevāsī Goyama<sup>1</sup>-sagutte<sup>2</sup>. therassa ṇaṃ ajja-Kālagayassa Goyama<sup>1</sup>-saguttassa<sup>2</sup> ime do therā aṃtevāsī Goyama-saguttā: there ajja-Sampalīe, there ajja-Bhadde. eesim dunha<sup>4</sup> vi<sup>5</sup> therāṇaṃ Goyama<sup>1</sup>-saguttāṇaṃ ajja-Vuddhe there aṃtevāsī Goyama<sup>1</sup>-sagutte<sup>2</sup>. therassa ṇaṃ ajja-Vuddhassa Goyama<sup>1</sup>-saguttassa ajja-Saṃghapālīe there aṃtevāsī Goyama<sup>1</sup>-sagutte<sup>2</sup>. therassa ṇaṃ ajja-Saṃghapālīyassa<sup>1</sup> Goyama<sup>1</sup>-saguttassa<sup>2</sup> ajja-Hatthī<sup>6</sup> there aṃtevāsī Kāsava-gutte<sup>2</sup>. therassa ṇaṃ ajja-Hatthissa Kāsava-guttassa<sup>2</sup> ajja-Dhamme there aṃtevāsī Suvvaya<sup>7</sup>-gutte. therassa ṇaṃ ajja-Dhammassa Suvvaya<sup>7</sup>-guttassa<sup>2</sup> ajja-Sihe<sup>8</sup> there aṃtevāsī Kāsava-gutte. therassa ṇaṃ ajja-Sihassa Kāsava-guttassa<sup>2</sup> ajja<sup>9</sup>-Dhamme there aṃtevāsī Kāsava-gutte<sup>2</sup>. therassa ṇaṃ ajja<sup>9</sup>-Dhammassa Kāsava-guttassa ajja-Saṃḍille there aṃtevāsī. (12.)]

vaṇḍāmi Phaggumittāṇi

ca<sup>1</sup> Goyama<sup>2</sup> Dhanagiriṇ ca Vāsiṭṭhaṇ |

Kuechaṇ<sup>3</sup> Sivabhūiṇ<sup>4</sup> pi ya<sup>5</sup>

Kosiya<sup>2</sup> Duḍḍiṇṭa<sup>6</sup>-kanhe<sup>7</sup> ya<sup>5</sup> || 1 ||

11. 16) sagu<sup>0</sup> ABE, -go<sup>0</sup> C. 17) Vayara<sup>0</sup> E, °ṇiyach<sup>0</sup> C. 18) sagei<sup>0</sup> BM. 19) -go<sup>0</sup> HM, sagu<sup>0</sup> B. 20) sagu<sup>0</sup> B -gu M.

12. wanting in ACH, see notes. 1) see 10<sup>5</sup>. 2) °go<sup>0</sup> M. 3) °ṇiṇ M. 4) duḥṇaṃ B. 5) not in B. 6) Suhatthi M. 7) Sāvaya M. 8) Sehe E. 9) E adds mahā.

13. v. 1. 1) not in BCHM. 2) see 10<sup>5</sup>. 3) Ko<sup>0</sup> CH, °ceḥim A. 4) Sipa<sup>0</sup> A. 5) a EM. 6) do<sup>0</sup> CH, °jja<sup>0</sup> BCH. 7) ṇi B, ṇiḥ A, kaṇṭo *kvacit* S.

tam vandiûṇa sirasâ  
 Bhaddam<sup>1</sup> vandâmi Kâsavam<sup>2</sup> gottam<sup>3</sup> |  
 Nakkham<sup>4</sup> Kâsava-gottam<sup>5</sup>  
 Rakkham pi ya<sup>6</sup> Kâsavam vande || 2 ||  
 vandâmi ajja-Nâgam<sup>1</sup>  
 ca Goyamam<sup>2</sup> Jehilam<sup>3</sup> ca Vâsiṭṭham |  
 Viṇḍum<sup>4</sup> Mâḍhara-gottam<sup>5</sup>  
 Kâlagam avi Goyamam<sup>2</sup> vande || 3 ||  
 Goyama<sup>1</sup>-gutta-kumâram  
 Sampaliyam<sup>2</sup> taha<sup>3</sup> ya<sup>4</sup> Bhaddayam<sup>5</sup> vande |  
 theram ca ajja-Vuḍḍham  
 Goyama-guttam namamsâmi<sup>6</sup> || 4 ||  
 tam vandiûṇa sirasâ  
 thira-satta-caritta-nâṇa-sampannam<sup>7</sup> |  
 theram ca Saṃghavâliya<sup>8</sup>  
 Kâsava-gottam<sup>9</sup> paṇivayâmi || 5 ||  
 vandâmi ajja-Hatthip  
 ca<sup>1</sup> Kâsavam khamti-sâgaram dhîram |  
 ginhâṇa paḍhama-mâse  
 kâlagayam cetta<sup>2</sup>-suddhassa || 6 ||  
 vandâmi ajja-Dhammam  
 ca<sup>1</sup> Suvvayam sîla<sup>2</sup>-laddhi-sampannam |  
 jassa<sup>3</sup> nikkhamāṇe devo<sup>4</sup>  
 chattam varam uttamam vahai || 7 ||  
 Hattham Kâsava-gottam<sup>1</sup>  
 Dhammam siva-sâhagam paṇivayâmi |  
 Siham Kâsava-gottam<sup>2</sup>  
 Dhammam pi ya<sup>3</sup> Kâsavam vande || 8 ||  
 [tam vandiûṇa sirasâ  
 thira-satta-caritta-nâṇa-sampannam<sup>1</sup> |  
 theram ca ajja-Jambum<sup>2</sup>  
 Goyama<sup>2</sup>-guttam namamsâmi || 9 ||

v. 2. 1) Vattam A, Cittam CH. 2) °va BE. 3) sagu<sup>0</sup> BE. 4) Nakkham C. 5) gu<sup>0</sup> BE. 6) a EM.

v. 3. 1) Gammam *kvacit* S. 2) Goa<sup>0</sup> E. 3) Jetṭhilam *kvacit* S. 4) nh CEHM. 5) gu<sup>0</sup> BE.

v. 4. and 5. A om. the last hemistich of v. 4 and the first one of v. 5.  
 1) Goa<sup>0</sup> E. 2) °puli<sup>0</sup> CH, °iam E, Sampannayam A, Appaliyam *kvacit* S.  
 3) tam A. 4) not in ACM. 5) Bhaddavayam M. 6) paṇivayâmi E. 7) °pu<sup>0</sup> C. 8) °pâl<sup>0</sup> B, °laya M, °lia E. 9) gu<sup>0</sup> BCE.

v. 6. 1) CHM om. 2) ci<sup>0</sup> BCH.

v. 7. 1) E om. 2) sîsa A. 3) read jasa or nikhamāṇe? 4) devâ C.

v. 8. 1) gu<sup>0</sup> BE. 2) gu<sup>0</sup> BEM. 3) a BEM.

v. 9—13. incl. are wanting in A; they are not commented upon in the commentaries. 1) °pu<sup>0</sup> CH. 2) °bu B, °bû HM. 3) Goa<sup>0</sup> EM.



miu-maddava-saṃpannaṃ<sup>1</sup>  
 uvattaṃ<sup>2</sup> nâṇa-dāṃsaṇa-caritte |  
 theraṃ ca Nandiyāṃ<sup>3</sup> pi ya<sup>4</sup>  
 Kâsava-guttaṃ paṇivayâmi || 10 ||  
 tatto a thira-carittaṃ  
 uttama-saṃmatta<sup>1</sup>-satta<sup>2</sup>-saṃjuttaṃ |  
 Desigaṇi-khamâsamāṇaṃ  
 Kâsava<sup>3</sup>-guttaṃ<sup>4</sup> namaṃsâmi || 11 ||  
 tatto aṇuoga-dharaṃ  
 dhiraṃ<sup>1</sup> mai-sâgaraṃ mahâsattaṃ |  
 Thiragutta-khamâsamāṇaṃ  
 Vaccha-saguttaṃ<sup>2</sup> paṇivayâmi<sup>3</sup> || 12 ||  
 tatto a<sup>1</sup> nâṇa-dāṃsaṇa-  
 caritta-tava-suttḥiyaṃ<sup>2</sup> guṇa-mahantaṃ |  
 theraṃ kumâra-Dhammaṃ  
 vappâmi gaṇiṃ guṇoveyaṃ<sup>3</sup> || 13 || ]  
 sutt'-attha-rayana-bharie  
 khama-dama-maddava-guṇehi<sup>1</sup> saṃpanne |  
 Deviddhi-khamâsamāṇe  
 Kâsava-gotte<sup>2</sup> paṇivayâmi || 14 || (13.)

v. 10. 1) °e B. 2) ovalaṇaṃ B. 3) °iaṃ CEHM. 4) a BEM.

v. 11. 1) samatta C. 2) not in H. 3) Mâdhara CE. 4) go<sup>0</sup> H.

v. 12. 1) viraṃ CH. 2) Kâsavaguttaṃ C, Mâdharagottaṃ H. 3) namaṃsâmi H.

v. 13. 1) ya B. 2) °iaṃ CEHM. 3) °eaṃ CEH. °ovave<sup>0</sup> M

v. 14. 1) °hiṃ ABE. 2) gu<sup>0</sup> BEM.

## Sāmâcâri.

Tenaṃ kâleṇaṃ tenaṃ samaṇeṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>2</sup> vāsā-vāsaṃ pajjosavei. 'se keṇ'<sup>3</sup> aṭṭheṇaṃ bhaṇṭe evaṃ vuccai: samaṇe bhagavaṃ<sup>1</sup> Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>2</sup> vāsā-vāsaṃ pajjosavei?' (1.) "jao<sup>1</sup> ṇaṃ pāeṇaṃ<sup>2</sup> agārīṇaṃ agārāṇi kaḍiyāṇi<sup>3</sup> ukkaṃpiyāṇi<sup>3</sup> chaṇṇāṇi<sup>4</sup> littāṇi ghaṭṭhāṇi maṭṭhāṇi saṃpadhūmiyāṇi<sup>3</sup> khāḍagāṇi khāya<sup>5</sup>-niddhamāṇāṇi appaṇo aṭṭhāe kaḍāṇi paribhuttāṇi<sup>6</sup> pariṇāmiyāṇi<sup>3</sup> bhavaṃti, se teṇ'<sup>7</sup> aṭṭheṇaṃ evaṃ vuccai<sup>8</sup>: samaṇe bhagavaṃ<sup>9</sup> Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>10</sup> vāsā-vāsaṃ pajjosavei". (2.) jahā ṇaṃ samaṇe bhagavaṃ<sup>1</sup> Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>2</sup> vāsā-vāsaṃ pajjosavei, taḥā ṇaṃ gaṇa-harā vi vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>2</sup> vāsā-vāsaṃ pajjosaviṃti. (3.) jahā ṇaṃ gaṇa-harā vi vāsāṇaṃ *jāva*<sup>3</sup> pajjosaviṃti, taḥā ṇaṃ gaṇa-hara-sīsā vi vāsāṇaṃ<sup>4</sup> *jāva* pajjosaviṃti. (4.) jahā ṇaṃ gaṇa-hara-sīsā vi<sup>5</sup> vāsāṇaṃ *jāva*<sup>6</sup> pajjosaviṃti, taḥā ṇaṃ therā vi vāsā-vāsaṃ pajjosaviṃti<sup>7</sup>. (5.) jahā ṇaṃ therā vi<sup>8</sup> vāsāṇaṃ *jāva* pajjosaviṃti<sup>7</sup>, taḥā ṇaṃ je ajjattāe samaṇā nigganṭhā viharanṭi, ee<sup>9</sup> vi ya<sup>10</sup> ṇaṃ vāsāṇaṃ *jāva*<sup>11</sup> pajjosaviṃti<sup>11</sup>. (6.) jahā ṇaṃ je ajjattāe samaṇā nigganṭhā viharanṭi<sup>8</sup> vāsāṇaṃ *jāva*<sup>12</sup> pajjosaviṃti<sup>7</sup>, taḥā ṇaṃ amhaṃ pi āyariyā<sup>13</sup> uvajjhāyā *jāva* pajjosaviṃti<sup>7</sup>, (7.) jahā ṇaṃ amhaṃ pi āyariyā<sup>13</sup> vāsāṇaṃ *jāva* pajjosaviṃti<sup>7</sup>, taḥā ṇaṃ amhe vi vāsāṇaṃ sa-vīsai-rāe māse viikkaṇṭe<sup>2</sup> vāsā-vāsaṃ pajjosavemo. aṇṭarā vi ya<sup>14</sup> se kappai pajjosavittae, no se kappai taṃ rayāṇi uvāyaṇāvittae<sup>15</sup>. (8.) I.

1. 1) bhay<sup>o</sup> B. 2) viti<sup>o</sup> A, vai<sup>o</sup> C. 3) keṇaṃ A.

2. 1) jau BCEH. 2) pāi<sup>o</sup> C. 3) *y* only after *a*, *ā* in E. 4) B adds guttāṇi, E item after littāṇi. 5) khāi C. 6) CH add sa aṭṭhāṇi. 7) teṇaṃ A. 8) <sup>o</sup>ati C. 9) bhay<sup>o</sup> B. 10) viti<sup>o</sup> A.

3—8. 1) bhay<sup>o</sup> B. 2) viti<sup>o</sup> A. 3) EM fully repeated. 4) vāsā-vāsaṃ C om. jāva. 5) not in CEM. 6) ABM om. 7) <sup>o</sup>emṭi A. 8) EHM om. 9) to AM. 10) a BE, not in AM. 11) A om. 12) AHM, fully repeated. 13) <sup>o</sup>iā E. 14) a EM. 15) uvāṇi<sup>o</sup> BCE; M commentary.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> kappai niggamthāṇa vā niggamthiṇa vā savvaṃ samantā sa-kosaṃ joyaṇaṃ<sup>1</sup> uggahaṃ oghiṇhittā<sup>2</sup> ṇaṃ ciṭṭhiṃ<sup>3</sup>, ahā-lamdaṃ avi uggāhe. (9.) II.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>2</sup> kappai niggamthāṇa vā niggamthiṇa vā savvaṃ samantā sa-kosaṃ joyaṇaṃ<sup>2</sup> bhikkhāyariyāe<sup>3</sup> gaṇtuṃ paḍiniyattae<sup>4</sup>. (10.) jattha ṇaṃ<sup>5</sup> naī nicceyyagā<sup>5</sup> nicca-saṃdanā, no se kappai savvaṃ samantā sa-kosaṃ joyaṇaṃ<sup>2</sup> bhikkhāyariyāe<sup>7</sup> gaṇtuṃ paḍiniyattae<sup>4</sup>. (11.) Erāvaī<sup>8</sup> Kuṇālāe jattha cakkīyā<sup>2</sup> siyā<sup>2</sup> egaṃ pāyaṃ jale kiccā egaṃ pāyaṃ thale kiccā evaṃ<sup>9</sup> cakkīyā<sup>10</sup>, eva ṇaṃ<sup>11</sup> kappai savvaṃ samantā sa-kosaṃ<sup>12</sup> joyaṇaṃ<sup>2</sup> bhikkhāyariyāe<sup>9</sup> gaṇtuṃ paḍiniyattae<sup>4</sup>. (12.) evaṃ no cakkīyā<sup>2</sup>, evaṃ se<sup>13</sup> no kappai savvaṃ samantā sa-kosaṃ<sup>12</sup> joyaṇaṃ<sup>2</sup> bhikkhāyariyāe<sup>9</sup> gaṇtuṃ paḍiniyattae. (13.) III.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> atthegaiyāṇaṃ<sup>2</sup> evaṃ vutta-puvvaṃ bhavai: dāve, bhaṇte! evaṃ se kappai dāvittae<sup>3</sup>, no se kappai paḍigāhittae. (14.) vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> atthegaiyāṇaṃ<sup>1</sup> evaṃ vutta-puvvaṃ bhavai<sup>4</sup>: paḍigāhe, bhaṇte! evaṃ se kappai paḍigāhittae<sup>3</sup>, no se kappai dāvittae. (15.) vāsā-vāsaṃ pajjosaviyāṇaṃ atthegaiyāṇaṃ evaṃ vutta-puvvaṃ bhavai<sup>4</sup>: dāve, bhaṇte! paḍigāhe<sup>5</sup>, bhaṇte! evaṃ se kappai dāvittae paḍigāhittae vā. (16.) IV.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> no kappai niggamthāṇa vā niggamthiṇa vā haṭṭhāṇaṃ ārogaṇaṃ<sup>2</sup> baliya<sup>3</sup>-sarirāṇaṃ imāo nava rasa-vigaṇo<sup>4</sup> abhikkhaṇaṃ 2 āhārittae<sup>5</sup>, taṃ jahā: khīraṃ, dahiṇ, nava-ṇīyaṃ<sup>3</sup>, sappiṇ, tellaṃ<sup>6</sup>, guḍaṃ, mahūṇ, majjaṃ, maṃsaṃ. (17.) V.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> atthegaiyāṇaṃ<sup>2</sup> evaṃ vutta-puvvaṃ bhavai: ‘atṭho, bhaṇte! gilāṇassa?’ se ya<sup>3</sup> vaejjā<sup>4</sup>: “atṭho” — se ya<sup>3</sup> puccheyavve<sup>5</sup>: ‘kevaieṇaṃ<sup>6</sup> atṭho?’ se ya<sup>3</sup> vaejjā<sup>4</sup>: “evaieṇaṃ atṭho gilāṇassa; jaṃ se pamāṇaṃ vayai<sup>7</sup>, se pamāṇe<sup>8</sup> oghettavve<sup>9</sup>”. se ya<sup>3</sup> vimavejjā<sup>4</sup>, se ya<sup>3</sup> vimavemāṇe labhejjā<sup>4</sup>, se ya<sup>3</sup> pamāṇa-patte: ‘hou! alāhi!’ ii<sup>10</sup> vattavvaṃ. siyā<sup>2</sup>: ‘se kim āhu bhaṇte?’ “evaieṇaṃ<sup>11</sup> atṭho gilāṇassa”. siyā<sup>2</sup> ṇaṃ eṇaṃ vayanṭaṃ paro vaejjā<sup>4</sup>: ‘paḍigāhehi aṇṇo! tumaṃ pacchā<sup>12</sup> bhokkhasi<sup>13</sup> vā, pāhisi<sup>14</sup> vā’ — evaṃ se kappai paḍigāhittae<sup>15</sup>, no<sup>16</sup> se kappai gilāṇassa<sup>17</sup> nisāe<sup>18</sup> paḍigāhittae. (18.) VI.

vāsā-vāsaṃ pajjosaviyāṇaṃ<sup>1</sup> atthiṇaṃ<sup>2</sup> therāṇaṃ taḥa-ppa-

9. 1) seo 2<sup>a</sup>. 2) u<sup>o</sup> CEM, nh EM, gi<sup>o</sup> A. 3) ciṭṭhaṃ C.

10—13. 1) ṇiṭāṇaṃ A, ṇiṭāṇaṃ E. 2) y only after a, ā in EM. 3) ṇiāe E. 4) paḍiy<sup>o</sup> A. 5) ABM om. 6) ṇoda<sup>o</sup> A, ṇoa<sup>o</sup> E. 7) ṇiri<sup>o</sup> A, seo<sup>3</sup>. 8) ṇatī C. 9) not in A. 10) not in A, seo<sup>2</sup>; M adds siā. 11) nh EM. 12) kk B. 13) ṇhaṃ A.

14—16. 1) seo 2<sup>a</sup>. 2) seo<sup>1</sup>, ṇgayāṇaṃ C. 3) ṇett<sup>o</sup> A. 4) ha<sup>o</sup> A, ṇti H. 5) ṇheli M.

17. 1) abbreviated in EM. 2) ara<sup>o</sup> BEM. S kvacit S ārogaṇaṃ. 3) seo 10<sup>2</sup>. 4) ṇio B. 5) ṇro<sup>o</sup> C. 6) ti<sup>o</sup> BCEM.

18. 1) pa EM, not in AC. 2) seo 2<sup>a</sup>. 3) a BEM. 4) ṇijjo BEM. 5) ṇoa<sup>o</sup> EM, pucche S kvacit. 6) kevatitēṇaṃ CH, ṇieṇ<sup>o</sup> M. 7) vadati H. 8) ṇha EM, ṇā H. 9) u<sup>o</sup> CHM, ghi<sup>o</sup> B, ṇiti<sup>o</sup> BCEM. 10) ii CH, ia BEM. 11) ṇaie<sup>o</sup> CHM. 12) pitthā A. 13) bhu<sup>o</sup> BEM, ṇesi A. 14) dāhisi kvacit S. 15) ṇett<sup>o</sup> A. 16) ṇo A. 17) gilāṇa M. 18) ṇisāe A.

19. 1) seo 2<sup>a</sup>. 2) atthegaiyāṇaṃ A.

gârâṇṇ kulâṇṇ kaḍâṇṇ pattiyâṇṇ<sup>1</sup> thejjâṇṇ<sup>3</sup> vesâsiyâṇṇ<sup>1</sup> sammayâṇṇ bahumayâṇṇ añunayâṇṇ bhavanti, jattha<sup>4</sup> se no<sup>5</sup> kappai adakkhu<sup>6</sup> vaittae: athhi te, âuso<sup>7</sup>! imaṇ vâ 2? — ‘kim âhu bhaṇte?’ “saḍḍhi gihî giṇhai<sup>8</sup> vâ, teṇiyaṇṇ<sup>9</sup> pi kujjâ.” (19.)

vâsâ-vâsaṇ pajjosaviyassa<sup>1</sup> nicca-bhattiyassa<sup>2</sup> bhikkhussa kappai<sup>3</sup> egaṇ goyara<sup>4</sup>-kâlāṇ gâhâvai-kulaṇ bhattâe vâ pânâe vâ nikkhamittae vâ pavisittae vâ. <sup>5</sup>nannattha âyariya<sup>4</sup>-veyâvaccena<sup>7</sup> vâ<sup>8</sup>. evaṇ uvajjhâya<sup>6</sup>-tavassi-gilâṇa-veyâvaccena<sup>7</sup>vâ<sup>8</sup>, khudda<sup>9</sup>-khuddiyâe<sup>4</sup> evaṇ<sup>8</sup> avañña<sup>8</sup>-jâyaena<sup>10</sup>. (20.) VII.

vâsâ-vâsaṇ p. cauttha-bhattiyassa<sup>1</sup> bhikkhussa ayaṇ evaie visese, jaṇ se pân<sup>2</sup> nikkhamma puvvâṇ eva viyaḍagaṇ<sup>3</sup> bhoceâ<sup>4</sup> pacchâ<sup>5</sup> paḍiggahagaṇ<sup>6</sup> saṇḍhiya<sup>7</sup> sampamajjiya<sup>7</sup> se ya saṇḍharijjâ<sup>8</sup>, kappai se tad-divasaṇ ten<sup>9</sup> eva bhatt<sup>1</sup>-atṭheṇaṇ pajjosavittae; se ya<sup>9</sup> no saṇḍharijjâ<sup>8</sup>, evaṇ se kappai doccaṇ<sup>10</sup> pi gâhâvai-kulaṇ bhattâe vâ pânâe vâ nikkhamittae vâ pavisittae vâ. (21.) vâsâ-vâsaṇ p. chaṭṭha-bhattiyassa<sup>1</sup> bhikkhussa kappanti do goyara<sup>11</sup>-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (22.) vâsâ-vâsaṇ p. atṭhama-bhattiyassa<sup>1</sup> bhikkhussa kappanti tao goyara<sup>11</sup>-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (23.) vâsâ-vâsaṇ p. viggattha<sup>12</sup>-bhattiyassa<sup>13</sup> bhikkhussa kappanti savve vi goyara<sup>11</sup>-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vâsâ-vâsaṇ p. nicca-bhattiyassa<sup>1</sup> bhikkhussa kappanti savvâṇ pânagâṇṇ paḍigâhittae. vâsâ-vâsaṇ p. cauttha-bhattiyassa<sup>1</sup> kappanti tao pânagâṇṇ paḍigâhittae, taṇ jahâ: usseimaṇ vâ<sup>2</sup>, saṇseimaṇ vâ<sup>3</sup>, câulodagaṇ vâ<sup>4</sup>. vâsâ-vâsaṇ p. chaṭṭha-bhattiyassa<sup>1</sup> bhikkhussa kappanti tao pânagâṇṇ paḍigâhittae, taṇ jahâ: tilodagaṇ vâ<sup>5</sup>, tusodagaṇ vâ<sup>5</sup>, javodagaṇ vâ<sup>5</sup>. vâsâ-vâsaṇ p. atṭhama-bhattiyassa<sup>6</sup> bhikkhussa kappanti tao pânagâṇṇ paḍigâhittae, taṇ jahâ: âyâmaṇ vâ<sup>7</sup>, sovîraṇ vâ<sup>7</sup>, suddha-viyaḍaṇ<sup>8</sup> vâ. vâsâ-vâsaṇ p. viggattha-bhattiyassa<sup>9</sup> bhikkhussa kappai ege usiṇa-viyaḍe<sup>9</sup> paḍigâhittae, se vi ya<sup>6</sup> ṇaṇ a-sitthe, no vi ya<sup>6</sup> ṇaṇ sa-sitthe. vâsâ-vâsaṇ p. bhatta<sup>10</sup>-paḍiyâikkhiyassa<sup>11</sup> bhikkhussa kappai ege usiṇa-viyaḍe<sup>12</sup> paḍigâhittae, se vi ya<sup>6</sup> ṇaṇ a-sitthe, no vi ya<sup>6</sup> ṇaṇ sa-sitthe, se vi ya<sup>6</sup> ṇaṇ paripûe<sup>13</sup>, no c’eva ṇaṇ a-paripûe<sup>13</sup>, se vi ya<sup>6</sup> ṇaṇ parinimie, no c’eva ṇaṇ a-parinimie, <sup>14</sup>se ya<sup>6</sup> ṇaṇ bahu-sampunne, no c’eva ṇaṇ a-bahu-sampunne. (25.) IX.

19. 3) thi<sup>0</sup> BEM. 4) tattha CH. 5) ṇṇo A. 6) oṭṭhu CH, aditṭhaṇ A. 7) âuse M. 8) nh BC. 9) oiaṇ EM.

20. 1) oia<sup>0</sup> E, pa M; C om. 2) oiaṇ EM. 3) oanti C, oati M. 4) seo 2<sup>8</sup>. 5) pa<sup>0</sup> S, ann<sup>0</sup> B; all down to 21 se a na saṇḍharijjâ wanting in M. 6) E adds veyâvaccena vâ. 7) seo<sup>4</sup> and <sup>8</sup>. 8) not in A. 9) khuddaena vâ BE. 10) jâenaṇ jâena H, jâyaena E, not in A, H adds vâ.

21—24. 1) oiaṇ BE. 2) pân CEH. 3) via<sup>0</sup> E, mḍ H. 4) bhu<sup>0</sup> BE. 5) piccâ B. 6) ohaṇ BE. 7) oia E, oiyâ A. 8) oejja<sup>0</sup> CH. 9) a EM. 10) du<sup>0</sup> BEM. 11) goara E. 12) vik<sup>0</sup> CEH. 13) oiaṇ BEM.

25. 1) oiaṇ BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) odae CEH, om. vâ. 6) y only after a, â in BE. 7) EM om. vâ, E o, M o. 8) via<sup>0</sup> E, oḍe AE, EM om. vâ. 9) oia<sup>0</sup> E. 10) A adds pâne. 11) seo 10<sup>2</sup>. 12) seo<sup>6</sup>, usiṇodae A. 13) oṇâe BC, pûe E. 14) the rest wanting in ACH, kvacî S.

vāsā-vāsaṃ p. saṃkhā-dattiyassa<sup>1</sup> bhikkhussa kappanti paṃca dattā bhoyaṇassa<sup>1</sup> paḍigāhittae, paṃca pāṇagassa; ahavā cattāri bhoyaṇassa<sup>1</sup>, paṃca pāṇagassa; ahavā paṃca bhoyaṇassa<sup>1</sup>, cattāri pāṇagassa. tattha egā dattī loṇā sāyaṇa-mittam<sup>2</sup> avi<sup>3</sup> paḍigāhiyā<sup>1</sup> siyā<sup>1</sup>. kappai se tad-divasaṃ ten' eva bhatt'-atthenaṃ pajjosavittae, no se kappai doccam<sup>4</sup> pi gāhāvai-kulam bh. v. p. v. n. v. p. v. (26.) X.

vāsā-vāsaṃ p. no kappai niggamthāna<sup>1</sup> vā niggamthīna<sup>2</sup> vā<sup>2</sup> jāva uvassayāo satta-ghar'-amtarāṃ saṃkhaḍḍiṃ saṃniyaṭṭa<sup>3</sup>-cārissa ittae<sup>4</sup>. ege<sup>5</sup> evaṃ āhamsu: <sup>6</sup>no kappai jāva uvassayāo pareṇaṃ<sup>7</sup> saṃkhaḍḍiṃ saṃniyaṭṭa<sup>8</sup>-cārissa ittae; ege puṇa evaṃ āhamsu: no kappai jāva uvassayāo parampareṇaṃ<sup>7</sup> saṃkhaḍḍiṃ saṃniyaṭṭa<sup>9</sup>-cārissa ittae. (27.) vāsā-vāsaṃ p. no kappai pāṇi-paḍiggahiyassa<sup>1</sup> bhikkhussa kaṇaga-phusiya<sup>1</sup>-mittam<sup>2</sup> avi vuṭṭhi-kāyaṃsi nivaya-māṇaṃsi gāhāvai-kulam jāva pavisittae vā. (28.) vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa<sup>1</sup> bhikkhussa no kappai agihaṃsi piṇḍavāyaṃ paḍigāhittā pajjosavittae: <sup>3</sup>pajjosavemaṇassa sahasā vuṭṭhi-kāe nivaejjā<sup>4</sup>. desaṃ bhocā<sup>5</sup> desaṃ ādāya<sup>6</sup> se<sup>7</sup> pāṇiṇā pāṇiṃ paripihittā<sup>8</sup>, uraṃsi vā ṇaṃ nilijjijjā, kakkhaṃsi vā ṇaṃ sanāhaḍijjā<sup>9</sup>, ahā-channāṇi<sup>10</sup> vā leṇāṇi vā uvāgacchijjā, rukkha-mūlāṇi vā uvāgacchijjā<sup>9</sup>, jahā se pāṇiṃsi<sup>11</sup> dae vā. daga-rae vā, daga-phusiya<sup>12</sup> vā no<sup>13</sup> pariāvajjai<sup>14</sup>. (29.) XI.

vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa<sup>1</sup> bhikkhussa jaṃ kiṃci<sup>2</sup> kaṇaga-phusiya<sup>1</sup>-mittam pi nivaḍai, no se kappai bhattāe v. p. v. n. v. p. v. (30.) XII.

vāsā-vāsaṃ p. paḍiggaha-dhārissa bhikkhussa no kappai vagghā-riya<sup>1</sup>-vuṭṭhi-kāyaṃsi gāhāvai-k. bh. v. p. v. n. v. p. v; kappai se appa-vuṭṭhi-kāyaṃsi s'-amtar'-uttaraṃsi<sup>2</sup> gāhāvai-k. bh. v. p. v. n. v. p. v. (31.) 9900 vāsā-vāsaṃ p. niggamthassa ya<sup>3</sup> gāhāvai-kulam piṇḍavāya-paḍiyāe<sup>1</sup> aṇupaviṭṭhassa nigijjhiya<sup>4</sup> 2 vuṭṭhi-kāe nivaejjā<sup>5</sup>, kappai se ahe āraṇaṃsi vā, ahe uvassayaṃsi vā, ahe viyaḍa<sup>6</sup>-gihaṃsi vā, ahe rukkha-mūlaṃsi vā uvāgacchittae. (32.) tattha se puṇvāgamaṇeṇaṃ puṇvutte cāulodane pacchutte bhiliṃga<sup>7</sup>-sūve<sup>8</sup>, kappai<sup>9</sup> se cāulodane paḍigāhittae<sup>10</sup>, no se kappai bhiliṃga<sup>7</sup>-sūve<sup>8</sup> paḍigāhittae. (33.) tattha se puṇvāgamaṇeṇaṃ puṇvutte

26. 1) see 25<sup>6</sup>. 2) me<sup>o</sup> A. 3) iva B. 4) du<sup>o</sup> BEM.

27. 1) <sup>o</sup>thassa C. 2) not in CH, 2 AM. 3) ni<sup>o</sup> H, <sup>o</sup>ia<sup>o</sup> BE. 4) e<sup>o</sup> AS, io C. 5) CHM add puṇa. 6) down to ege not in A. 7) CH add sattagha-ramtarāṃ. 8) ni<sup>o</sup> C, <sup>o</sup>ia<sup>o</sup> EM. 9) <sup>o</sup>ia<sup>o</sup> BEM.

28 and 29. 1) *y* only after *a*, *ā* in BEM. 2) me<sup>o</sup> A. 3) down to nivaejjā not in A. 4) <sup>o</sup>ijjā BEM. 5) bhu<sup>o</sup> BEHM. 6) āy<sup>o</sup> A. 7) AC om. 8) <sup>o</sup>peh<sup>o</sup> A, parivittā H. 9) <sup>o</sup>ejjā A. 10) ṇṇ A. 11) <sup>o</sup>imsu A. 12) <sup>o</sup>siā E, <sup>o</sup>si A 13) no A. 14) pariā<sup>o</sup> AE, <sup>o</sup>vijjai B.

30. 1) <sup>o</sup>ia<sup>o</sup> EM. 2) keci M.

31—35. 1) see 28<sup>1</sup>. 2) <sup>o</sup>rassa B. 3) not in BEM, M adds niggamthī vā. 4) nigg<sup>o</sup> CEM, <sup>o</sup>jiya A, <sup>o</sup>ia EM. 5) <sup>o</sup>ijjā A. 6) viā<sup>o</sup> E. 7) bhiliṃga A, bhilanga E. 8) sūce B, rūve C. 9) <sup>o</sup>ati CH. 10) <sup>o</sup>ettao A.



bhilinga<sup>7</sup>-sûve<sup>8</sup> pacchâutte cāulodane, kappai se bhilinga<sup>7</sup>-sûve paḍigāhittae, no se<sup>11</sup> kappai cāulodane paḍigāhittae. (34.) tattha se puṇṇāgamaṇeṇaṃ do vi puṇṇāuttāṃ vattānti<sup>12</sup>, kappānti se do vi paḍigāhittae. <sup>13</sup>tattha se puṇṇāgamaṇeṇaṃ do vi pacchāuttāṃ, no se<sup>11</sup> kappānti do vi paḍigāhittae. je se tattha puṇṇāgamaṇeṇaṃ puṇṇāutte, se kappai<sup>9</sup> paḍigāhittae; je se tattha puṇṇāgamaṇeṇaṃ pacchāutte, no se kappai paḍigāhittae. (35.) vāsā-vāsaṃ p. niggamthassa<sup>1</sup> gāhāvai-kulaṃ piṇḍavāya-paḍiyāe<sup>2</sup> pavittthassa<sup>3</sup> nigijjhiya<sup>4</sup> 2 vuṭṭhi-kāe nivaijjā<sup>5</sup>, kappai se ahe āramāṃsi vā <sup>6</sup>ahe uvassayaṃsi vā, ahe viyaḍa-gihaṃsi vā, ahe rukkhā-mūlaṃsi vā uvāgacchittae, no se kappai puṇṇa-gahieṇaṃ bhatta-pāṇeṇaṃ<sup>7</sup> velaṃ uvāyaṇāvitthae<sup>8</sup>; kappai se puṇṇāṃ<sup>9</sup> eva viyaḍagaṃ<sup>10</sup> bhocā<sup>11</sup> pacchā<sup>12</sup> paḍiggahagaṃ<sup>13</sup> samlihiya<sup>2</sup> 2 sam-pamañjiya<sup>2</sup> 2 egāyayaṃ<sup>14</sup> bhaṇḍagaṃ kaṭṭu sāvasese sūrie<sup>15</sup>, jeṇ' eva uvassae, ten' eva uvāgacchittae, no se kappai taṃ rayāṇiṃ tatth' eva uvāyaṇāvitthae<sup>16</sup>. (36.) vāsā-vāsaṃ p. niggamthassa gāhāvai-kulaṃ piṇḍavāya-paḍiyāe<sup>2</sup> aṇupavittthassa nigijjhiya<sup>4</sup> 2 vuṭṭhi-kāe nivaijjā, kappai se ahe āramāṃsi vā *jāva*<sup>17</sup> uvāgacchittae. (37.) tattha no kappai egassa<sup>1</sup> niggamthassa egāe<sup>1</sup> niggamthiē egayao<sup>2</sup> ciṭṭhittae; tattha no kappai egassa niggamthassa dunha<sup>4</sup> ya<sup>3</sup> niggamthiṇaṃ egayao<sup>5</sup> ciṭṭhittae; tattha no kappai dunha<sup>4</sup> niggamthiṇaṃ egāe<sup>1</sup> niggamthiē egayao<sup>5</sup> ciṭṭhittae; tattha no kappai dunha<sup>1</sup> niggamthiṇaṃ dunha<sup>6</sup> ya niggamthiṇaṃ<sup>7</sup> egayao<sup>5</sup> ciṭṭhittae. atthi ya<sup>8</sup> ittha kei paṃcamaṇe<sup>9</sup>, khuddāe vā khuddiyā<sup>10</sup> vā, annesiṃ vā saṃloe sa-paḍiduvāre, eva nhaṃ<sup>11</sup> kappai<sup>12</sup> egayao<sup>13</sup> ciṭṭhittae. (38.) vāsā-vāsaṃ p. niggamthassa<sup>1</sup> gāhāvai-kulaṃ piṇḍavāya-paḍiyāe<sup>2</sup> aṇupavittthassa nigijjhiya<sup>3</sup> 2 vuṭṭhi-kāe nivaijjā<sup>4</sup>, kappai se ahe āramāṃsi vā *jāva* uvāgacchittae. tattha no kappai egassa niggamthassa<sup>5</sup> egāe agārie<sup>6</sup> egayao<sup>7</sup> ciṭṭhittae; evaṃ cau-bhaṅgo. atthi ya<sup>8</sup> ittha kei paṃcamaṇe<sup>9</sup>, there vā theriyā<sup>2</sup> vā, annesiṃ<sup>10</sup> vā, saṃloe sa-paḍiduvāre, evaṃ<sup>11</sup> kappai egayao<sup>12</sup> ciṭṭhittae. <sup>13</sup>evaṃ c'eva niggamthiē agārassa ya bhāṇiyavvaṃ<sup>14</sup>. (39.) XIII.

vāsā-vāsaṃ p. no kappai niggamthiṇa vā niggamthiṇa vā aparimmaṇeṇaṃ<sup>1</sup> aparimmayassa<sup>2</sup> aṭṭhāe asaṇaṃ vā, <sup>3</sup>pāṇaṃ vā, khāmaṇaṃ

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM.

36 and 37. 1) A adds vā. 2) see 28<sup>1</sup>. 3) aṇupa<sup>9</sup> C. 4) nigg<sup>0</sup> BCEM, see<sup>2</sup>. 5) <sup>0</sup>ejjā A. 6) jāva uvāgacchittae M. 7) B adds taṃ. 8) uvāṇ<sup>9</sup> ABCEH. 9) āgaṃ E. 10) viā<sup>0</sup> EB. 11) bhu<sup>0</sup> BEM. 12) piṇḍā BE. 13) <sup>0</sup>haṃ B. 14) egao BM, egaya E. 15) sūre M. 16) uvāṇ<sup>9</sup> BE. 17) full phraso C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) doṇha ya A, <sup>0</sup>am CEHM. 5) egao CEM. 6) <sup>0</sup>am BE, om. ya. 7) <sup>0</sup>ṇa ya BE. 8) not in AB, a EM, yāṃtha kei *kvacit* S. 9) <sup>0</sup>mae A. 10) <sup>0</sup>iā BEM. 11) ṇhaṃ AS. 12) B adds se. 13) egao HM.

39. 1) A adds ya. 2) see 28<sup>1</sup>. 3) nigg<sup>0</sup> BCM. 4) <sup>0</sup>ejjā A. 5) AM add ya. 6) A adds ya, E a. 7) egau M, egaya H. 8) a EM, ṇaṃ B. 9) <sup>0</sup>mae ACEH. 10) ṇa A. 11) evaṇhaṃ B. 12) egao CHM. 13) the rest is wanting in ACH. 14) <sup>0</sup>iā<sup>0</sup> E.

40 and 41. 1) <sup>0</sup>ṇaṭṭeṇaṃ A. 2) <sup>0</sup>nnattassa A. 3) Mss: 4 jāva paḍigāhittāe.

vā, sâimam vâ paḍigāhittae. (40.) se kim āhu bhaṃte? icchā-paro aparinnā<sup>4</sup> bhunṇijjā<sup>5</sup>, icchā-paro na bhunṇijjā<sup>5</sup>. (41.) XIV.

vāsā-vāsam p. no kappai niggamthāṇa vâ niggamthīṇa vâ uda'-ulleṇa vâ sa-siṇḍḍheṇa vâ kâṇam asanam vâ 4<sup>1</sup> āhārittae (42.) se kim āhu bhaṃte? satta siṇḍḍayanaṇṇa pannattā<sup>2</sup>, tam jahā: pāṇi, pāṇi-lehā, nahā, naha<sup>3</sup>-sihā, bhamuhā, ahar'-oṭṭhā<sup>4</sup>, uttar'-oṭṭhā<sup>4</sup>. aha puṇa evaṃ jāṇijjā: vigaḍḍae<sup>5</sup> se<sup>6</sup> kâe, chinna-siṇhe; evaṃ se kappai asanam vâ 4 āhārittae. (43.) XV.

vāsā-vāsam p. iha khalu niggamthāṇa vâ niggamthīṇa vâ imāṇi aṭṭha suhumāṇi, jāṇi chaumattheṇaṇṇi niggamtheṇa vâ niggamthī<sup>1</sup> vâ abhikkhaṇaṇṇi 2 jāṇiyavvāṇi<sup>2</sup> pāsīyavvāṇi<sup>2</sup> paḍilehiyavvāṇi<sup>2</sup> bhavanti, tam jahā: pāṇa-suhumaṇ<sup>3</sup>, paṇaga-suhumaṇ<sup>3</sup>, biya<sup>4</sup>-suhumaṇ<sup>3</sup>, hariya<sup>4</sup>-suhumaṇ<sup>3</sup>, puppha-suhumaṇ<sup>3</sup>, aṇḍa-suhumaṇ<sup>3</sup>, leṇa-suhumaṇ<sup>3</sup>, siṇha-suhumaṇ<sup>3</sup>. se kim tam pāṇa-suhume? pāṇa-suhume paṇca-vihe pannatte<sup>4</sup>, tam jahā: kinhe, nīle, lohī, hālidde, sukkile. atthi kumṭhū aṇuddharī nāmaṇ<sup>5</sup>, jāṭhiyā<sup>6</sup> aculamāṇā chaumatthāṇaṇṇi niggamthāṇa vâ 2 no cakkhu-phāsaṇ<sup>7</sup> havvam āgacchai<sup>8</sup>, <sup>9</sup>jā aṭṭhiyā calamāṇā chaumatthāṇaṇṇi cakkhu-phāsaṇ havvam āgacchai; jā chaumattheṇaṇṇi niggamtheṇa vâ niggamthī<sup>10</sup> vâ abhikkhaṇaṇṇi 2 jāṇiyavvā<sup>11</sup> pāsīyavvā<sup>11</sup> paḍilehiyavvā<sup>11</sup> bhavai<sup>12</sup>. se tam pāṇa-suhume<sup>3</sup>. (44.) se kim tam paṇaga-suhume<sup>1</sup>? <sup>2</sup>paṇaga-suhume paṇca-vihe pannatte<sup>3</sup>: kinhe<sup>4</sup> *jāva*<sup>5</sup> sukkile<sup>6</sup>. atthi paṇaga-suhume tad-dava<sup>7</sup>-samāṇa-vanna<sup>8</sup> nāmaṇ pannatte<sup>3</sup>, je<sup>9</sup> chaumattheṇaṇṇi niggamtheṇa vâ 2 *jāva* paḍilehiyavve<sup>10</sup> bhavai<sup>11</sup>. se tam paṇaga-suhume. se kim tam biya<sup>12</sup>-suhume? <sup>2</sup>biya-suhume paṇca-vihe pannatte<sup>3</sup>; tam jahā: kinhe<sup>4</sup> *jāva*<sup>5</sup> sukkile<sup>13</sup>. atthi biya<sup>12</sup>-suhume kaṇiyā<sup>14</sup>-samāṇa-vanna<sup>8</sup> nāmaṇ pannatte<sup>3</sup>, je<sup>9</sup> chaumattheṇaṇṇi niggamtheṇa vâ 2 *jāva* paḍilehiyavve<sup>12</sup> bhavai. se tam biya<sup>12</sup>-suhume. se kim tam hariya<sup>12</sup>-suhume? <sup>2</sup>hariya-suhume paṇca-vihe pannatte<sup>3</sup>. kinhe *jāva* sukkile<sup>15</sup> atthi hariya<sup>12</sup>-suhume puḍhavi-samāṇa-vanna<sup>8</sup> nāmaṇ pannatte<sup>3</sup>, je<sup>9</sup> niggamtheṇa vâ 2 *jāva*<sup>5</sup> paḍilehiyavve<sup>12</sup> bhavai. se tam hariya<sup>12</sup>-suhume. se kim tam puppha-suhume? <sup>2</sup>puppha-suhume paṇca-vihe pannatte<sup>3</sup>, tam jahā: kinhe<sup>4</sup> *jāva* sukkile<sup>6</sup>. atthi puppa-suhume rukkha<sup>16</sup>-samāṇa-vanna<sup>8</sup> nāmaṇ pannatte<sup>3</sup>, je<sup>9</sup> chaumattheṇaṇṇi niggamtheṇa vâ 2 *jāva* paḍilehiyavve<sup>12</sup> bhavai. se tam

40 and 41. 4) apaḍinnate A. 5) °ejjā A.

42 and 43. 1) fully repeated in B. 2) not in AB, ṇṇ C. 3) ṇṇa A. 4) uṭṭhā BEM. 5) °oyae CH. 6) me EM.

44. 1) °thīṇa BCH, 2 M. 2) °ia° E. 3) °ha° M, Mss. write always °suhume 2 paṇca°. 4) ṇṇ A. 5) M adds samuppanā. 6) see 28<sup>1</sup>. 7) pā° H. 8) °anti M. 9) down to āgacchai only in CH. 10) °iṇa CH. 11) °ia° EM. 12) °anti CH.

45. 1) suhume M. 2) Mss. 2. 3) ṇṇ A. S. 4) ṇṇ BC. 5) some Mss. have the full phrase. 6) °lle CM. 7) dava BEH. 8) vanna AB. 9) jāṇi A. 10) °ia° BE. 11) °anti CH. 12) see 28<sup>1</sup>. 13) °lle CHM. 14) °iā E. 15) °lle CEHM. 16) rukkheṇa A.

puppha-suhume. se kim tam añḍa-suhume? <sup>2</sup>añḍa-suhume pañca-vihe pannatte<sup>3</sup>: <sup>17</sup>uddams'-añḍe, ukkaliy'<sup>12</sup>-añḍe pipiliy'<sup>12</sup>-añḍe haliy'<sup>12</sup>-añḍe, hallohaliy'<sup>12</sup>-añḍe, je nigganthena vā 2 *jāva* paḍilehiyavve<sup>11</sup> bhavai. se tam añḍa-suhume. se kim tam leṇa-suhume? <sup>2</sup>leṇa-suhume pañca-vihe pannatte<sup>3</sup>. tam jahā: uttingaleṇe, bhingu-leṇe, ujje<sup>18</sup>, tāla-mūlae, sambukkāvaṭṭe nāmaṃ pañcame, je<sup>9</sup> nigganthena vā 2 *jāva* paḍilehiyavve<sup>12</sup> bhavai. se tam leṇa-suhume. se kim tam siṇha-suhume? <sup>2</sup>siṇha-suhume pañca-vihe pannatte<sup>3</sup>, tam jahā: ussā<sup>19</sup>, himae, mahiyā<sup>11</sup>, karae, harataṇṇe, je nigganthena vā 2 *jāva* paḍilehiyavve<sup>11</sup> bhavai. se tam siṇha-suhume. (45.) XVI.

vāsā-vāsaṃ pajjosavie<sup>1</sup> bhikkhū ya<sup>2</sup> icchijjā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., no se kappai añāpucchittā āyariyaṃ<sup>3</sup> vā, uva-jjhāyaṃ vā, therāṃ<sup>4</sup>, pavattiṃ, gaṇiṃ, gaṇaharaṃ, gaṇāvaccheyayaṃ<sup>5</sup>, jaṃ vā purao-kāṃ<sup>6</sup> viharai; kappai se āpucchium<sup>7</sup> āyariyaṃ<sup>3</sup> vā *jāva* jaṃ vā purao-kāṃ viharai: 'icchāmi naṃ tubbhehiṃ abbhaṇunnāe<sup>8</sup> samāṇe gāhāvai-k. bh. v. p. v. n. v. p. v.'; te ya<sup>9</sup> se viyarejjā<sup>10</sup>, evaṃ se kappai gāhāvai-k. bh. v. p. v. n. v. p. v.; te ya<sup>9</sup> se no viyarejjā<sup>10</sup>, evaṃ se no kappai gāhāvai-k. bh. v. p. v. n. v. p. v. se kim āhu bhaṃte? āyariyā<sup>11</sup> paccavāyaṃ jāṇanti. (46.) evaṃ vihāra-bhūmiṃ vā, viyāra<sup>11</sup>-bhūmiṃ vā, annaṃ<sup>12</sup> vā jaṃ kimci<sup>13</sup> paoyaṇaṃ<sup>11</sup>, evaṃ gāmāpugāmaṃ dūjjattae<sup>14</sup>. (47.) vāsā-vāsaṃ p. bhikkhū ya<sup>1</sup> icchijjā annayaṃ<sup>2</sup> vigaiṃ āhārittae<sup>3</sup>, no se kappai añāpucchittā āyariyaṃ<sup>4</sup> vā *jāva* gaṇāvaccheyayaṃ<sup>5</sup> vā, jaṃ vā purao-kāṃ viharai; kappai se<sup>6</sup> āpucchittā naṃ, *taṃ c'eva*<sup>7</sup>: 'icchāmi naṃ, bhaṃte! tubbhehiṃ abbhaṇunnāe<sup>8</sup> samāṇe annayaṃ<sup>9</sup> vigaiṃ āhārittae<sup>3</sup>, tam jahā: evaiyaṃ<sup>4</sup> vā evaikhutto<sup>10</sup> vā. te ya<sup>11</sup> se viyarejjā<sup>12</sup>, evaṃ se kappai annayaṃ vigaiṃ āhārittae<sup>3</sup>; te ya<sup>11</sup> se no viyarejjā<sup>12</sup>, evaṃ se no kappai annayaṃ vigaiṃ āhārittae. se kim āhu bhaṃte? āyariyā paccavāyaṃ jāṇanti. (48.) vāsā-vāsaṃ p. bhikkhū ya<sup>1</sup> icchijjā annayaṃ<sup>2</sup> teicchiṃ<sup>3</sup> āuttittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*. (49.) vāsā-vāsaṃ p. bhikkhū ya<sup>1</sup> icchijjā annayaṃ<sup>4</sup> orāṇaṃ<sup>5</sup> tavo-kammaṃ uvasampajjittā naṃ viharittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*<sup>6</sup>. (50.) vāsā-vāsaṃ p. bhikkhū ya<sup>7</sup>

45. 17) A: udayaṃḍe, ukkaliyaṃḍe, uddamsaṃḍe, pipiliyaṃḍe, hallohaliyaṃḍe. 18) ujjae M. S. 19) osā S.

46 and 47. 1) ABCII abbreviated. 2) CEHM om. 3) °iaṃ E. 4) B adds vā. 5) °ea<sup>0</sup> E, °eiyam B. 6) °kāo B, kām C. 7) °ittā II. 8) aṇu<sup>0</sup> A, ṇ ACM. 9) a BE. 10) via<sup>0</sup> BE, °ijjā BEM. 11) see 25<sup>6</sup>. 12) ṇ A. 13) kimpī B, kimbi H. 14) °ittae BEM, S.

48. 1) not in CEHM. 2) ṇ A. 3) °ettae A. 4) see 28<sup>1</sup>. 5) °eyam ACH, see<sup>4</sup>, not in M. 6) not in II. 7) āyariyaṃ jāva āhārittae BM. 8) ṇ CM. 9) ṇ M. 10) evaṃ tikkhutto ACH. 11) a BE. 12) viarijjā BE. 13) °iā BE.

49—51. 1) a B, not in CEHM. 2) °raṃ II. 3) °iaṃ BM, teg<sup>0</sup> E, °am CE. 4) °rāgaṃ BE. 5) u<sup>0</sup> IIM, BEM add kallāṇaṃ sivaṃ dhannaṃ maṇḍallaṃ sassiriyam mahāpubhāvaṃ. 6) BCE om. 7) CEHM om.

iechijjā apacchima-māraṇ'-amtiya<sup>8</sup>-samlehaṇā-jūsaṇā-jūsie bhatta-pāṇa-paḍiyāikkhie pāṇvagae<sup>9</sup> kālaṃ aṇavakamkhamāṇe viharittae vā, nikkhamittae vā, pavisittae vā, asaṇaṃ 4 āhārittae<sup>10</sup> vā, uccāraṇi vā pāsavaṇaṃ vā paritṭhāvittae, sajjhāyaṃ vā karittae<sup>11</sup>, dhamma-jāgariyaṃ<sup>12</sup> vā jāgarittae, no se kappai aṇāpucchittā, *taṃ c'eva*. (51.) XVII.

vāsā-vāsaṃ p. bhikkhū ya<sup>1</sup> icchijjā vatthaṃ vā paḍiggahaṃ vā kambalaṃ vā pāya-pumhaṇaṃ<sup>2</sup> vā annayaraṃ<sup>3</sup> vā uvahiṃ āyāvittae<sup>4</sup> vā payāvittae vā, no se kappai <sup>5</sup>egaṃ vā aṇegaṃ vā apaḍinnavittā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., asaṇaṃ vā āhārittae<sup>6</sup>, bahiyā<sup>7</sup> viyāra-bhūmiṃ<sup>9</sup> vā, vihāra-bhūmiṃ<sup>9</sup> vā, sajjhāyaṃ vā karittae, kā'-ussaggaṃ vā ṭhāṇaṃ vā ṭhāittae.' atthi ya<sup>10</sup> ittha kei<sup>11</sup> ahā<sup>12</sup>-sannihie ege<sup>13</sup> vā aṇegā vā, kappai se evaṃ vadittae<sup>14</sup>: 'imaṃ tā, ajjo! muhuttagaṃ jānāhi<sup>15</sup> jāva tāva<sup>16</sup> ahaṃ gāhāvai-kulaṃ *jāva* kā'-ussagaṃ vā ṭhāṇaṃ vā ṭhāittae.' se ya<sup>17</sup> se paḍisunijjā, evaṃ se kappai gāhāvai-kulaṃ, *taṃ c'eva*; se ya<sup>18</sup> se no<sup>19</sup> paḍisunijjā, evaṃ se no kappai gāhāvai-kulaṃ *jāva* kā'-ussaggaṃ vā ṭhāṇaṃ vā ṭhāittae. (52.) XVIII.

vāsā-vāsaṃ p. no<sup>1</sup> kappai niggamthāṇa vā niggamthiṇa vā aṇabhiggahiya<sup>2</sup>-sejjāsaṇienāṃ<sup>3</sup> hottae<sup>4</sup>, āyāṇaṃ eyaṃ: aṇabhiggahiya<sup>5</sup>-sejjāsaṇiyassa<sup>6</sup> aṇuccā-kuiyassa<sup>7</sup> aṇaṭṭhā-baṃdhissa<sup>8</sup> amiyāsaṇiyassa<sup>5</sup> aṇātāviyassa<sup>9</sup> asamiyassa<sup>5</sup> abhikkhaṇaṃ 2 apaḍilehaṇā<sup>10</sup>-sīlassa apamajjaṇā<sup>11</sup>-sīlassa taḥā taḥā ṇaṃ saṃjame durārāhae bhavaī. (53.) aṇāyāṇaṃ<sup>12</sup> eyaṃ<sup>13</sup>: abhiggahiya<sup>5</sup>-sejjāsaṇiyassa<sup>6</sup> uccā-kuiyassa<sup>7</sup> aṭṭhā-baṃdhissa<sup>8</sup> miyāsaṇiyassa<sup>5</sup> āyāviyassa<sup>5</sup> samiyassa<sup>14</sup> abhikkhaṇaṃ 2 paḍilehaṇā-sīlassa pamajjaṇā-sīlassa taḥā 2 ṇaṃ saṃjame suārāhae<sup>15</sup> bhavaī. (54.) XIX.

vāsā-vāsaṃ p. kappai niggamthāṇa vā niggamthiṇa vā tao uccāra-pāsavaṇa-bhūmiṃ paḍilehittae<sup>1</sup>; na taḥā hemanta-gimhāsu<sup>2</sup>, jāhā ṇaṃ vāsāsu. se kim āhu bhaṃte? vāsāsu ṇaṃ osannaṃ<sup>3</sup> pāṇā ya taṇā ya biyā<sup>4</sup> ya <sup>5</sup>paṇagā ya <sup>5</sup>hariyāṇi<sup>6</sup> ya<sup>6</sup> bhavaṃti. (55.) XX.

vāsā-vāsaṃ p. niggamthāṇa vā niggamthiṇa vā tao mattagāṇi

49—51. 8) see 10<sup>2</sup>. 9) pāu<sup>0</sup> BE, pāngae C, evaṃ uvagae E. 10) <sup>0</sup>ettāe A. 11) <sup>0</sup>ettāe C. 12) <sup>0</sup>iam E.

52. 1) a B, CEHM om. 2) pucch<sup>0</sup> HM, <sup>0</sup>ināṃ M. 3) <sup>0</sup>rim AC. 4) <sup>0</sup>ettāe A. 5) down to gāhā<sup>0</sup> not in ACH. 6) <sup>0</sup>attāe C. 7) see 10<sup>2</sup>. 8) not in BM, E after viḥ<sup>0</sup> vā, see<sup>7</sup>. 9) <sup>0</sup>mi A. 10) yāittha CH. 11) ke CH, abhisamannāga (nt?) added in AM. 12) āhā<sup>0</sup> A. 13) ego A. 14) vaittāe BEM. 15) <sup>0</sup>neli M, viyāṇ<sup>0</sup> CH. 16) not in C. 17) a BE, se ya not in M. 18) a BE. 19) ṇṇo A.

53 and 54. 1) B adds so. 2) see 10<sup>2</sup>. 3) si<sup>0</sup> Mss. <sup>0</sup>iyāṇaṃ AB. 4) hu<sup>0</sup> BEM. 5) see 28<sup>1</sup>. 6) si<sup>0</sup> BEM, see<sup>5</sup>. 7) kū<sup>0</sup> A, see<sup>5</sup>. 8) <sup>0</sup>iyassa CH, <sup>0</sup>iassa M. 9) aṇāyā<sup>0</sup> CH, see<sup>5</sup>. 10) app<sup>0</sup> B. 11) app<sup>0</sup> EH. 12) aṇā<sup>0</sup> AB. 13) eam M. 14) <sup>0</sup>ia<sup>0</sup> E, A om. the three preceding words and adds jāva. 15) suhā<sup>0</sup> CH, M before saṃ<sup>0</sup>.

55. 1) <sup>0</sup>ettāe A, <sup>0</sup>attāe C. 2) <sup>0</sup>esu C. 3) ṇṇ BEMS. 4) biā EM, biyāṇi CH, om. ya. 5) pāṇā ya taṇā ya *kracit* S. 6) see 28<sup>1</sup>.



ginhittae<sup>1</sup>, tam jahâ: uccâra-mattae, pâsavana-mattae, khela-mattae. (56.) XXI.

vâsâ-vâsam p. no kappai niggamthâna vâ niggamthîna vâ param pajjosavanâo go-loma-ppamâna<sup>1</sup>-mittâ<sup>2</sup> vi kesâ tam rayanîm uvâyanâvittae<sup>3</sup>, ajjenam khura-munḍeṇa vâ lukka-siraṇa vâ hoyavvam<sup>4</sup> siyâ<sup>5</sup>; pakkhiyâ<sup>5</sup> ârovanâ, mâsie khurâ-munḍe, addha-mâsie kattari-munḍe, cham-mâsie loe, sapvaccharie vâ<sup>6</sup> therakappe<sup>7</sup>. (57.) XXII.

vâsâ-vâsam p. no kappai niggamthâna vâ niggamthîna vâ param pajjosavanâo ahigaranam vaṭṭae<sup>1</sup>; je nam niggamtho<sup>2</sup> vâ 2 param pajjosavanâo ahigaranam vayai<sup>3</sup>, se nam: 'akappenam, ajjo! vayasi' ti<sup>4</sup> vattavve siyâ<sup>5</sup>. je nam niggamtho<sup>2</sup> vâ 2 param pajjosavanâo ahigaranam vayai<sup>2</sup>, se nam nijjûhiyavve<sup>5</sup> siyâ<sup>5</sup>. (58.) XXIII.

vâsâ-vâsam p. iha khalu niggamthâna vâ niggamthîna vâ ajj' eva kakkhaḍe kaḍue viggahē<sup>1</sup> samuppajijjâ<sup>2</sup>, sehe râṇiyam<sup>3</sup> khâmijjâ, râṇie<sup>3</sup> vi seham khâmijjâ<sup>2</sup>. 9200 khamiyavvam<sup>4</sup>, khamâ-viyavvam<sup>5</sup>, uvasamiyavvam<sup>4</sup>, uvasamâviyavvam<sup>5</sup>, sammui<sup>6</sup>-samppucchanâ-bahuleṇa hoyavvam<sup>7</sup>: jo uvasamai, tassa atthi ârâhanâ; jo<sup>8</sup> na uvasamai, tassa n'atthi ârâhanâ, tamhâ appanâ c'eva uvasamiyavvam<sup>4</sup>. se kim âhu bhamte? uvasama-sâram khu sâmannam. (59.) XXIV.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ tao<sup>1</sup> uvassayâ<sup>2</sup> ginhittae<sup>3</sup>; tam<sup>4</sup> veuvviyâ<sup>5</sup> paḍilehâ sâijjiyâ<sup>6</sup> pama-jjanâ<sup>7</sup>. (60.) XXV.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ annayarim disim<sup>1</sup> vâ aṇudisim<sup>1</sup> vâ avagijjhiya<sup>2</sup> 2 bhatta-pâṇam gavesittae<sup>3</sup>. se kim âhu bhamte? osannam<sup>4</sup> samanâ bhagavaṃto vâsâsu tavasampauttâ bhavaṃti. tavassî dubbale<sup>5</sup> kilamte mucchijja vâ pavadijja<sup>6</sup> vâ, tâm eva disim<sup>1</sup> vâ aṇudisim vâ samanâ bhagavaṃto paḍijâgaranti. (61.) XXVI.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ jâva cattâri pamca joyanâim<sup>1</sup> gaṃtum paḍiniyattae<sup>2</sup>, antarâ vi ya<sup>3</sup> se kappai vatthae, no se kappai tam rayanîm tatth'eva uvâyanâvittae<sup>4</sup>. (62.) XXVII.

56. 1) nh BEM, gihi<sup>0</sup> H, <sup>0</sup>attae HE.

57. 1) pâ<sup>0</sup> A. 2) me<sup>0</sup> A. 3) uvâin<sup>0</sup> ABE. 4) hoa<sup>0</sup> BE, ho<sup>0</sup> A, hova-vvam H. 5) <sup>0</sup>iâ BE. 6) not in AB. 7) A adds therâṇam ukkoseṇa chammâsite, taruṇâṇam caumâsito loo.

58. 1) vad<sup>0</sup> CH. 2) <sup>0</sup>âna CM. 3) <sup>0</sup>ati CH. 4) <sup>0</sup>i A. 5) see 25<sup>6</sup>.

59. 1) vugg<sup>0</sup> BCEH. 2) <sup>0</sup>ejjâ C. 3) râyan<sup>0</sup> B, see<sup>4</sup>. 4) see 25<sup>6</sup>. 5) <sup>0</sup>vea<sup>0</sup> E, see<sup>3</sup>, <sup>0</sup>amiyavvam A. 6) sumai CH, sammam A. 7) hoa<sup>0</sup> BE, ho<sup>0</sup> A. 8) M inserts u.

60. 1) BCH om. 2) <sup>0</sup>ggatau H, <sup>0</sup>ggâtau C, <sup>0</sup>gga ES, <sup>0</sup>yâto A. 3) nh M. 4) BC add jahâ. 5) <sup>0</sup>iâ E, voutt<sup>0</sup> A S. *kvacit*. 6) <sup>0</sup>iâ E, tajjâiyâ A. 7) paḍilehâ S *kvacit*.

61. 1) <sup>0</sup>sam A. 2) avi<sup>0</sup> B, <sup>0</sup>iâ E. 3) uginhittae C, ginhittae H. 4) abhikkhanam A. 5) duvville A. 6) paḍijja A, pavajijjja B.

62. 1) joa<sup>0</sup> E. 2) paḍiy<sup>0</sup> A, nia<sup>0</sup> E. 3) a M. 4) uvâin<sup>0</sup> ABE.



icc'eyam<sup>1</sup> samvacchariyam<sup>2</sup> therâ-kappam ahâ-suttam ahâ-kappam ahâ-maggam ahâ-taccam sammam kâeṇa phâsittâ pâlittâ sobhittâ tîrittâ kiṭṭittâ ârâhittâ âṇâe<sup>3</sup> anupâlittâ, atthegaïyâ<sup>2</sup> samanâ<sup>4</sup> niggamthâ teṇ' eva bhava-ggahanenam sijjhamti bujjhamti muccamti parinivvânti<sup>5</sup> savva-dukkhânam<sup>6</sup> amtam kareṃti<sup>7</sup>, atthegaïyâ doccenam<sup>8</sup> bhava-ggahanenam sijjhamti *jâva*<sup>9</sup> savva-dukkhânam<sup>6</sup> amtam kareṃti<sup>7</sup>, atthegaïyâ taccenam bhava-ggahanenam *jâva* amtam kareṃti<sup>7</sup>, <sup>10</sup>satt'-atṭha bhava-ggahanâim<sup>11</sup> n' âikkhamti. (63.)

teṇam kâlenam teṇam samaenam samâṇe bhagavam Mahâvîre Râyagihe nagare<sup>1</sup> guṇasilâe ceie<sup>2</sup> bahûnam samanânam bahûnam samanânam bahûnam sâvayânam bahûnam sâviyânam bahûnam devânam bahûnam devînam<sup>3</sup> majjha-gae c'eva evam âikkhai, evam bhâsai, evam paṇṇavei<sup>4</sup>, evam parûvei, pajjosavanâ-kappam nâman<sup>5</sup> ajjhayanam sa-atṭham sa-heuyam sa-kâranam sa-suttam sa-attham sa-ubhayam sa-vâgaranam bhujjo bhujjo uvadamsei. tti bemi. (64.)

pajjosavanâ-kappo<sup>6</sup> samatto<sup>7</sup>.

63. 1) eam B, eiyam C, eiam E, aiam M. 2) see 26<sup>6</sup>. 3) âṇâo M. 4) not in A. 5) <sup>o</sup>âyamti A. 6) <sup>o</sup>am A. 7) <sup>o</sup>imti B, <sup>o</sup>amti CE. 8) du<sup>o</sup> BEM. 9) fully repeated in BE. 10) satta B. 11) B adds puṇa.

64. 1) nay<sup>o</sup> CH. 2) ceie CM. 3) samâṇuyâsurâe parisâo majjhagae *iti pâthas* S. 4) nn BE. 5) A adds atṭhamam. 6) CHM add dasâ-suyakkham-dhassa atṭhamam ajjhayanam, A after sam<sup>o</sup>. 7) <sup>o</sup>ttam CHM.

## Appendix.

A has the following passage instead of Jinacaritra 33—46.

tae naṃ sâ Tisalâ khattiyâṇi ikkaṃ ca naṃ maham paṇḍaram  
dhavalam seyaṃ saṃkhaula-vimala-dadhi-ghaṇa-go-khīra-phēṇa-  
raya-nikara-payāsaṃ thira-laṭṭha-paṭṭha-pīvara-susiliṭṭha-  
visiṭṭha-tikkha-dādhā-  
viḍambiya-muham rattoppala-patta-pauma-nillāliya'-  
agga-jīham vaṭṭa-paḍipunna-pasattha-niddha-mahu-guliya-  
piṅgal'-akkaṃ paḍi-  
punna-viula-sujāya-khaṇḍham nimma-  
vara-kesara-dharam sosiya-  
suṇimmiya-sujāya-apphodiya-laṅgūlaṃ somaṃ somākāraṃ  
līlayantaṃ jaṃbhāyantaṃ gagaṇa-talāo uvaya-  
māṇaṃ sīhaṃ abhinuham muhe pavisamāṇaṃ  
pāsittā naṃ paḍibuddhā. (1.) ekkam ca naṃ maham  
paṇḍaram dhavalam seyaṃ saṃkhaula-vimala-saṃnikāsaṃ  
vaṭṭa-paḍipunna-kannaṃ pasattha-niddha-mahu-guliya-  
piṅgal'-akkaṃ abbhuggaya-malliyā-dhava-  
la-dantaṃ kaṇcaṇa-kosī-paviṭṭha-dantaṃ  
āṇāmiya-cāva-ruila-saṃvilliy'-agga-somaṃ  
allīna-pamāṇa-jutta-puccham seyaṃ  
cauddantaṃ hatthi-  
rayaṇaṃ sumiṇe pāsittā naṃ paḍibuddhā. (2.)  
ekkam ca naṃ maham paṇḍuraṃ dhavalam seyaṃ  
saṃkhaula-viula-saṃnikāsaṃ vaṭṭa-paḍipu-  
na-kaṇṭhaṃ velliya-kakkaḍ'-  
accham visam'-unnaya-  
vasah'-oṭṭham cala-cavala-piṇa-  
kakuham allīna-pamāṇa-jutta-puccham  
seyaṃ dhavalam vasahaṃ sumiṇe  
pāsittā naṃ paḍibuddhā. (3.) ekkam ca naṃ  
maham siriyā-bhiseyaṃ sumiṇe pāsittā naṃ  
paḍibuddhā. (4.) ekkam ca naṃ maham  
malla-dāmaṃ vivīha-kusumavasohiyaṃ  
pāsittā naṃ paḍibuddhā. (5.) ekkam ca naṃ  
caṇḍima-sūrimagaṇaṃ (?) ubhao pāse  
uggayaṃ suviṇe pāsittā naṃ paḍibuddhā.  
(6 and 7.) ekkam ca naṃ maham  
mah'-imda-jjayaṃ aṇeka-kuḍabhi-  
sahassa-parimaṇḍiyā-bhirāmaṃ  
suviṇe pāsittā naṃ paḍibuddhā. (8.)  
ekkam ca naṃ maham mah'-imda-  
kumblaṃ vara-kamala-paṭṭhaṇaṃ  
surahi-  
vara-vāri-punnaṃ paum'-  
uppala\*-pihāṇaṃ āviddha-  
kaṇṭha-guṇaṃ jāva paḍibuddhā.  
(9.) ekkam ca naṃ maham pauma-  
saraṃ bah'-uppala-kumuya-nalīna-  
sayavatta-sahassavatta-kesara-  
phullovaciyaṃ sumiṇe pāsittā naṃ  
paḍibuddhā. (10.) ekkam ca naṃ  
sāgaraṃ vicī-taraṅga-  
ummi-pauraṃ sumiṇe pāsittā naṃ  
paḍibuddhā. (11.) ekkam ca naṃ  
maham vimāṇaṃ divvaṃ tuḍiya-  
sadda-saṃpaṇaddiyaṃ sumiṇe  
pāsittā naṃ paḍibuddhā. (12.)  
ekkam ca naṃ maham rayaṃ-  
uccayaṃ savva-  
rayaṇāmayam sumiṇe pāsittā naṃ  
paḍibuddhā. (13.) ekkam ca naṃ  
maham jalāṇa-siṇhiṃ niddhūmaṃ  
sumiṇe pāsittā naṃ paḍibuddhā. (14.)

\*) Ms. paumappala.

# NOTES.

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## I. Jinacaritra.

1) paryushaṇākālpasya cā "daṇ keshucid âdarçeshu maṅgalâ-rtham pañcanamaskâro dṛiçyate (Saṃdehavishaushadhi). This maṅgala is found in a good many Jaina works besides the Kalpa-sûtra.

atra ca adhyayane trayam vâcyam: jinânâṃ caritâni, sthavirâ-valî, paryushaṇâsâmâcârî. S.

Sûtras 1 and 2 down to: *cue 'mi tti jâṇai* are copied almost literally, from the Âcârâṅgasûtra.

*pañcathuttare*. I take this word to be a madhyamapadalopî bahuvrîhi compound: pañca kalyâṇakâni uttaraphalgunyâṇ yasya sa.

*anante* ityâdi: anantam anantâarthavishayatvât; anuttaram sarvottamatvât; nirvyâghâtam kaṭakuṭyâdibhir apratihatatvât; nirâvaranam kshâyikatvât; kṛtsnam sakalâarthagrâhakatvât; pratipûrnam sakalasvâṃṣasahitatvât paurṇamâsicandramaṇḍalavat; *kevala-varanâṇadamaṇse tti*. kevalam asahâyam ata eva varam jñânâṃ darçanam ca, tatha prâkpadâbhyâṃ karmadhârayaḥ. tatra jñânâṃ viçeshâvabodharûpaṃ darçanam sâmanyâvabodharûpam. S.

2) The year of the Jainas is divided into the old triple seasons, *grîshma*, *varsha* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

mahâvijaye 'tyâdi mahân vijayo yatra tathâvidham ca tat pushpottaram ca pushpottarasamjñakam ca tad eva pravareṣhu çreṣṭheṣhu puṇḍarikam vimânânâm madhye uttamatvât. S. (see Colebrooke Misc. Essays II 199). âyur devâyushkam, bhavo deva-gatiḥ, sthitir âhâro vaikriyaçarîre 'vasthânam, tesham kshayeṇa. S.

3) *caṇamâṇe na jâṇai*. the Âcârâṅgasûtra adds: *suhume nam se kâle pannatte*. Only Tirthamkaras and Gods know about their 'fall'. There is apparently a contradiction in the words *tinnâṇa* and *na jâṇai* which the commentators have not remarked.

*suttajâgara tti* suptajâgarâ nâ 'tisuptâ nâ 'tijâgratî, ata eva "ha *uhîramâṇi* 2 vâram vâram îshan nidrâm gacchantî. S.

The sandhi rules are frequently neglected in the commentaries. I have not changed their orthography except as regards the anusvâra which stands for all nasals before consonants and for *m* at the end of a sentence, and the doubling of consonants before *r*.



4) This gâthâ is taken from the Âvaçyakasûtra (II 276). The metre is Capalâ or that modification of Âryâ the first and the third *pâdas* of which consist of three feet and the first syllable of the fourth foot.

*vimânabhavaṇa*. yo devalokâd avatarati, tanmâtâ vimânam paçyati; yas tu narakâd udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimânabhavanayor ekataradarçanâd iti. S.

5) *cittamâṇandiyâ*. makâraḥ prâkṛitatvât . . . . *âṇandiyâ* *ṇandiyâ* *tti* pârthe tu â iṣhan sukhasaumyatâdibhâvaiḥ, nanditâ samṛiddhim upagatâ, tataç ca nanditâ samṛiddhataratâm upagatâ. S.

çirasâyâvartta âvarttanam prâdakshinyena paribhramaṇam yasya sa çirasâyavarttas tam. çirasâ 'prâptam ity anye. S. — The former explanation is not a probable one, because the Prâkṛit equivalent of *çirasâyâvartta* would most likely be *sirassâvatta*, a form never met with. It is true that *saumanasyita* may become either *somaṇas-siya* or *somaṇasiya*; but there is no form of *sirasâvatta* with two s. The second explanation *sirasâ vatta* = *çirasâ 'prâpta* is also very doubtful, because the change of **प्र** in **व** is anomalous. There is only one instance of this phonetic change, viz. *vahutta* = *prabhûta* Hem. I. 233. Dr. Ed. Müller proposes another one by explaining *vaçimsaya* as an equivalent of *pratiçraya* (Beiträge zur Grammatik des Jainaprâkṛit p. 15). The Jainas explain it by *avatamsaka*. That they are right, is proved not only by the existence of the form *vaçimsaya*, but also by its original meaning which it seems to have in § 51, whence originated the secondary meaning 'splendid mansion'. I think *vatta* is the equivalent of *vyâpta*.

*piva* is according to Vararuci X 4 a Paiçâci word, but according to Hemacandra II 182, it is also found in Mâhârâshṭrî. It is an enclitic, and, as in the enclitics *pi* (= *api*) and *ca*, its initial letter depends on the nature of the final letter of the preceding word. When an anusvâra precedes, the enclitics in question are to be written *piva*, *pi*, *ca*; witness: *kajambujam piva*, *pattam piva* 118, *tam pi*, *tam ca* (*chac-ca*) etc. But after a vowel they take the forms *viva*, *vi*, *ya* (or *a* in those Mss. which exhibit the *yaçruti* only after *a*, *â*); witness: *Jiṇo viva* 138, *rukkhæ viva* 61 v.l.; *se vi*; *se ya* (or *se a*) etc. The reason of this phonetic rule is obvious. For the enclitics were considered as making part of, and not as being separate from, the word to which they are appended. The enclitics *ca* and *vâ* sometimes cause the elision of a preceding anusvâra, e. g. *devehi ya devîhi ya*; *niggaṇṭhâṇa vâ niggaṇṭhîṇa vâ*. — It need hardly be remarked that *piva* is composed of the two particles *pi* = *api* and *va* = *iva*.

6) *devâṇuppiya tti*, devânâm priya, athavâ devân apy anurûpam priṇâtî 'ti devâṇupriyas tasya sambodhanam. S.

8) *iham tadarthaparyâlocanalakṣhaṇam . . . buddhiḥ sâmpratadarçini, vijñānam pûrvâparârthavibhâvakam atitânâgatavishayam*. S. I believe *ihâ* not to be a *tatsama* but the derivate from *ikshâ*.

9) *lakṣhaṇâni svastikacakrâdini vyañjanâni mashatilikâdîni*. S. . . . *mâna* means volume; *unmâna*, weight; *pramâna*, length. The normal measures of the human body are given in the following gâthâ, quoted in the Saṃdehavishauśadhi:

*jala-droṇam addha-bhâraṃ  
sa-muhâi samûsio u jo navao |  
mâṇ'-ummâna-pamâṇaṃ  
tivism khalu lakṣhaṇam neyaṃ ||*

"A *droṇa* of water, a half *bhâra*, and who has the length of nine times the length of his own head; that is to be known as the threefold definition of *mâna*, *unmâna*, and *pramâna*".

The volume is found in the following way: *jalasyâ 'tibhrite kuṇḍe pramâtavyapurushe niveçite yaj jalam nihsarati tad yadi droṇamânaṃ syât tadâ sa purusho mânaprâpta ucyate*. S. The human head measures, according to S., 12 *añgulas*, the whole body 108, but that of a Tirthaṃkara, 120 *añgulas*, for his *ushnîsha* takes up 12 *añgulas* more.

*viññâpâpariṇayamitta tti* *vijñâtaṃ vijñānam pariṇatamâtraṃ yasya sa tathâ, kvacid viññaya-pariṇaya-mitta tti* *pâṭhas, tatra vijñā eva vijñakaḥ sa câ 'sau pariṇatamâtraç ca buddhyâdipariṇāmavān eva vijñakapariṇatamâtraḥ; iha mâtiraçabdo buddhyâdipariṇāmasyâ 'bhinavatvakhyâpanaparaḥ*. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavati II 246.

One would expect *athavavaṇaveyâṇaṃ iñihâsapamcamânaṃ*. In Prâkrit the case-affixes are occasionally dropped, f. i. in § 4, *ujjalaṇaga* in § 14, before *saddhim* § 61 etc.

*saṃkhyâne saṃkalitavyavakalitâdigaṇitaskandhe suparinishṭhita iti yogaḥ, kvacit saṃkhyâne ity anantaram sikkhyâne iti driçyate, tatra çikshâm anati pratipâdayati çikshâṇam, âcâropadeçaçâstram . . . . . niruttetti* *padabhañjane na çabdaniruktipratipâdake; joisâm ayaṇe tti: aya-vaya-daṇḍaka-dhâtul (!) sarve gatyarthâ jñânârthâ iti, jyotishâm grahâdînâm ayane jñâne jyotiḥçâstre ity arthaḥ*. S.

*shashṭitantram kapiliyaçâstram*. the 60 *padârthas* are enumerated in S. where the following verses of the *Râjavârtika*, a Digambara Âgama, are quoted:

*prâdhânâstitvam ekatvam arthavattvam athâ 'nyatâ |  
pârârthyaṃ ca tathâ 'nyaikyam viyogo yoga eva ca ||  
çeshavrittir akartṛitvam cûlikârthâ daça smritâḥ |  
viparyayaḥ pañcavidhas tatho 'ktâ nava tushṭayaḥ ||  
karaṇânâm asâmarthyam aśtâvinçatidhâ matam |  
iti shashṭiḥ padârthânâm aśtâbhiḥ saha siddhibhiḥ ||*

13) *bhogârthâ bhogâ bhogabhogâstân prâkritatvân napuṃsakatvam*.

14) compare Âvaçyaka II 332: *âlaiya-mâlu-maṇḍo bhâsura-buṇḍi-palaṃba-vaṇa-mâlâ | samânayâ indratulyayâ ridhlyâ carantî 'ti*

sāmānikā indrasamānāyushkādhivāḥ. S. about the lokapālas see Weber l. c. 223—226. agramahishyaḥ . . . tathā cā 'rsham: *Paumā, Sivā, Saī, Anjū Amalā Accharā, Navamiyā, Rohinī*. tisraḥ parishaḍo bāhyamadhyābhyantarā, jaghanyamadhyamotkṛiṣṭaviṣeṣha-parivārabhūtāḥ, sapṭā 'nikāni hasty-aṣva-ratha-padāti-vṛishabhana-artaka-gāthaka-jana-rūpāṇi sainyaṇi. S. *āhaya tti* ākhyānakapratibaddham ahataṃ vā 'vyavacchinnaṃ yaṇ nāṭyaṃ nāṭakam tatra yad gītaṃ ca geyam yāni ca vādītāni tantritalatālatrutitāni tatra tantri vīṇā, talatālāḥ ca hastāspotaṭaravāḥ, talā vā hastāḥ, tālāḥ kaṃsikaḥ; *tuḍiya tti* ṣeṣatūryāṇi yaḥ ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavāditam iti karmadhārayagarbho dvandvas tataḥ ca teshāṃ yo ravas tena. kvacit punar *mahayā 'haya - naṭṭa - gīya-vāṇya - āhaya - saṃkha - saṃkhiya-kharamukhiya-poya-piripiriyā-panava-paḍaha-bhaṃbhā-horaṃbhā-bheri-jhallari-duṃduhi-tata-vitatu-ghaṇa-jhusira - taṇṭi - talatāla - tuḍiya - ghaṇa-muṃga-paḍu-ppavāṇya-ravenaṃ ti* dṛiṣyate tatra abatāny avyāhatāni nāṭyagītavāditāni tathā āhatebhyo mukhahastadaṇḍādibhir ākūṭyamānebhyah ṣaṅkhādibhyo yo ravas tena mahatā vipulena, tatra ṣaṅkhāḥ pratītāḥ, ṣaṅkhikā hrasvaṣaṅkhāḥ, kharamukhikā kāhalā, poyā mahatī kāhalā, piripiriyā kolikapuṭakāvanaddhamukho vādyaviṣeṣaḥ, paṇavo bhaṇḍapaṭaho laghupaṭaho vā tadanyas tu paṭaha iti, *bhaṃbha tti* dhakkā, *horaṃbha tti* rūḍhigamyā, bherī mahādhakkā, jhallarī valayākāro vādyaviṣeṣaḥ, dundubhir deva-vādyaviṣeṣaḥ; atho 'ktānuktasaṃgrahadvāreṇā "ha: tate 'tyādi tatāni vīṇādikāni tajjanitaṣabdā api tatāḥ, evam anyad api pada-trayaṃ navaram, ayaṃ viṣeṣas tatādinām:

tataṃ vīṇādikaṃ jñeyam, vitatam paṭahādikaṃ |

ghanam tu kāmasyatālādi vaṃṣādi ṣuṣhīraṃ matam ||

tathā tantri 'tyādi prāgvat; paṭunā dakṣhapuruseṇa pravādyata iti paṭupravāditaḥ, sa cā 'sau ghanamṛidaṅgaḥ ca prākṛitatvād viṣeṣaṇasya paranipātas tata eteshāṃ ravas tene 'ti vyākhyeyam. S.

§§ 15—16 are almost verbally repeated from the beginning of the Rājapraṇīyasūtra; the only difference is that there they refer to Sūryābhadeva.

15) *imaṃ ca naṃ ti* kevalaḥ paripūrṇaḥ sa cā 'sau kalpaḥ ca kāryakaraṇasamartha iti kevalakalpaḥ, kevala eva vā kevalakalpaḥ samagraḥ, athavā paripūrṇatāsūdharmyāt kevalakalpaḥ kevalajñāna-sadṛiṣaḥ tam. S.

*ohi* avadhi is one of the five divisions of *samyagjñāna*; compare The Paṇḍit IX 286 (Sarvadarṣ. Saṃ.) . . . *egasūḍḍiyam ti* ekakhaṇḍaḥ śāntakamayaṃ uttarāsaṅgaṃ vaikakshikam. S.

16) *arahaṃtānaṃ*. sarvatra prākṛite caturthyāḥ shashṭhi. tato devādibhyo 'tiṣayapūjāvandanādy-arhatvād arhadbhyo namaḥ, bahu-vacanam advaitocchedād arhadbahuṭvakhyāpanārthaṃ namaskartuḥ phalātiṣayajñāpanārthaṃ ca. tathā karmā-ri-hanaṇāt *arihaṃtānaṃ*. karmabījābhāve bhavē 'prarohād *aruhaṃtānaṃ*. iti pāṭhatrayam. S.

dharmavaracāturantacakra-vartibhyah. trayah samudrāḥ caturtho

himavân ete catvâraḥ prithivyâ antâḥ, teshu bhavâḥ svâmitaye 'ti caturantâḥ, te ca cakravartinaḥ, dharmeshu varaḥ çreshṭho dharmavarah, tatra vishaye caturantacakravartina iva dharmavaracaturantacakravartinaḥ S. Compare Hem. Prâk. Gram. I 44.

vyâvrittachadmabhyaḥ. ghâtikarmâṇi samsâro vâ chadma tad vyâvrittam kshîṇam yebhyas te. S.

*sampâvîṇkâmassa tti* yady api bhagavataḥ siddhigatau kâmo nâ 'sti mokshe bhava ca sarvaniḥspriho munisattama iti vacanât, tadâ'pi tadanurûpacesṭhanât samprâptukâma iva samprâptukâmas tatrâ 'samprâpta ity arthas tasya . . . S.

17) Compare Fausböll, Jâtaka vol. I, part. 1, p. 49: Buddhâ nâma vessakule vâ suddakule vâ na nibbattanti, lokasammate pana khattiyakule vâ brâhmaṇakule vâ ti dvîsu yeva kulesu nibbattanti.

A shorter account of the exchange of the embryos is given in the Âcârâṅgasûtra.

18) ugrâ Âdidevenû "rakshakatve ye niyuktâs teshâm kuleshu, tadvaṇçajeshu; bhogâ ye tenai 'va gurutvena vyavahritâs tadvaṇçajeshu etc. S. . . . jâtir mâtrikaḥ pakshaḥ, kulam pitrisamuttham. S.

19) *joṇḍjammana tti* yonyâ janmârtham nishkramaṇena. S.

21) *jîyam eyam ti* jîtam âcaritam kalpa ity ekârthâḥ. S. *gabbhe tti* garbhaḥ putrikâlakshaṇaḥ. S.

Harer Indrasya naigameshî âdeçapratîchaka iti vyutpattiyâ 'nvarthanâmânâman. S.

§§ 26 and 27) A similar passage is found in the Râjapraçnîya-sûtra not far from that alluded to above. There, Sûryâbhadra sends Abhiyogikadeva to Mahâvîra in Âmalakalpaka.

27) *veuvvîyasamugghâṇam ti* uttaravaikriyakaraṇâya prayatnaviçeseṇa, *samohaṇai tti* samuddhanti pradeçân vikshipati, *samohaṇnai tti* pâṭhe samuddhanyate samudghâtavân; tatsvarûpam âha: *samkhijjâim ti* daṇḍa iva daṇḍa ūrdhvâdhaâyataḥ çarirabâhulyo jivapradeçakarmapudgalasamûhas tam . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pi 'ha teshâm ratnâdipudgalânâm iva sârâtâprati-pâdanâya ratnânâm ityâdy uktaṁ tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te grîhîtâḥ santo vaikriyatayâ pariṇamantî 'ti tena ca daṇḍena ratnâdinâm yathâ-bâdarân asârân daṇḍanisargagrîhîtân pudgalân pariçâtya yathâsûkshmân sârân paryâdatte daṇḍanisargagrîhîtân sâmastyenâ "datte ity arthaḥ. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presamṣkritic \**dvitya* \**tritrya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvîitya* and *trîitya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvîitya*, *trîitya*, and old Slavonian *tretij*. The equivalents of *dvîitya*, *trîitya* in Pâli are *dutîya* *tatîya*; in Jaina Prâkrit: *vittîya* (*ti* for the same reason as *kk* in *sukkle* = *çukla*); *vîitya*, *tatîya*; *biîya*, *taiya*, (compare *caîitya* = *cetîya*, *ceîya*) *bîya*. By



lengthening the inserted *i*, the Sanskrit words *dvitīya*, *tritīya* were produced, just as the affix *īya* frequently stands in Sanskrit words for the original affix *ya*.

30) Kāsavagotta is generally written, and not Kāsavasagotta, as might be expected.

32) vicitram âcaryakṛit, ullocasya vitânasya, citritam vividhacitrayuktaṃ, talam adhobhâgo yasmims tat tathâ. *vicitta-ulloya-cilliya-tale tti* pâṭhe tu vicitro vividhacitrayukta ulloka uparibhâgo yatra, *cilliyaṃ* dīpyamânaṃ talam adhobhâgo yatra . . . tathâ bahu atyartham samo nimnonnataḥ pañcavarṇakuṭṭimakalitaḥ, suvibhaktaḥ kṛitasvastikaḥ . . . tathâ sushṭu gandhavarâṇâṃ pradhânavâsânâṃ gandho yasminn asti tat sugandhavaragandhikaṃ tatra, kvacit *sugamḍha-vara-gamḍha-gamḍhie tti* pâṭhas . . . . gandhavarttir gandhadravyaгуṭikâ . . . *sâliṅgaṇe* 'tyâdi: sahâ 'līṅgavarttityâ çarīrapramâṇagaṇḍopadhânaṃ yat tat sâliṅgavarttikaṃ tasmin, ubhayata ubhau çirontapâdântâv âçṛitya, *vivvoyane tti* upadhâne gaṇḍuke yatra tat tathâ . . . . kvacit *pañṇattaga-vivvoyani tti* driçyate tatra ca suparikarmitagandopadhâne ity arthaḥ . . . . (uddâla) avadâlo 'vadalanam pâdanyâse 'dhogamanam ity arthaḥ. S.

*maghamaghamta* comp. pañjâbî: *maghnâ* to burn, hindî: *maghan* redolent. Similarly forms of intensive verbs are *jalaajalimta guma-gumâyamta*, *misimisimta*, *tadatatamta*, *kidikidijabhâe*. . . . *rûya* = *rûta* cotton mah. and guz.: *rû*, hind.: *rûi*, panj.: *rûm*.

S. reads *tulla* (= tulya); tûla iti pâṭhe tu tûlam arkatûlam eteshâm iva sparço yasya. S.

33) atha prathamam ibhadarçanam sâmanyavṛittim âçṛityo 'ktam; anyathâ prathamajinajanani vṛishabham eva, çrîVīramâtâ prathamam siṃham adrâkshîd iti vṛiddhâḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Âvaçyaka Sûtra takes no heed of it, but gives the same gâthâ, 'gaya vasalâ etc.' as enumeration of the dreams of Devânandâ and Triçalâ, just like the Kalpasûtra.

33) *cauddamtaṃ* caturdantamusalam; kvacit *taoyacauddamtaṃ* iti pâṭhas, tatra tataç ca iti yojyamâne *tae naṃ* iti paunaruktyaṃ syât tasmât tataujaso mahâbalâç . . . *ûsiyaṃ ti* ucchritam, nirvibhaktikapâṭhe tu *galiye* 'tyâdi viçeshaṇena saha karmadhârayaḥ. S.

34) preraṇam iva preraṇam tene 'va visarpad ullasat . . . . kila kakudaṃ svabhâvâd evo 'llasad asti tatro 'tprekshyate, ne'daṃ svayam evo 'llasaty api tu sahajaçobhâsambhâreṇe 'va preryate ullasayati. S.

35) mushâgataṃ yat pravarakanakam tad api tâpitam ata evâ "vartamânaṃ tadvad vṛitte vimalataçitsadriçe nayane yasya sa tathâ. ârshatvâd viçeshanaviçeshyayoḥ pûrvaparanipâtâniyamaḥ. S. In Prakṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Sanskrit grammar.

ucchritam udagram sunirmitam kuṇḍalikṛitaṃ sujâtaṃ sam-



pūrṇam āsphoṭitam ācchoṭitam lāṅgūlam pucchacchaṭā yena sa tathā. S. *Kalpadrūma*: kuṇḍalākārakṛitam asti, pucchāgraṃ dvayoḥ karṇayor antarāle ānītam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

*uvayamāṇam* is rendered by the commentators: *avapatat avatarat*. I think it stands for \**uvavayamāṇa* = Skṛit. *vpapatat*. Of two successive syllables which are identical or nearly so, one is frequently dropped; comp. Ed. Müller, Beiträge, p. 24.

36) uccam āgatam prāptam, athavā ucca unnato 'gaḥ parvato himavāms tatra jātam uccāgajam yat sthānam kamalam tatra laṣṭam yathā bhavaty evaṃ samsthitam. S. Śrī is described from the toes upwards, as is the rule for the descriptions of gods; Mallinātha on Kumārasambhava I, 33: devatānām pādāṅgushṭha-prabhṛti varṇyate, manushhānām keçād ārabhye 'ti dharmikāḥ.

(*ujjvya*) rījvī saralā, samā 'vishamā, saṃhitā nirantarā, tanukā suksmā, ādeyā subhagā, laṭabhā suviçalā. S.

kvacit *ātiyapattiya* *iti* dīçyate tatra trikam prīṣṭhavaṃçasyā 'dhas tatsamīpopalakshito 'grabhāgo 'pi trikam tat, ā trikāt trikam yāvat prāptir avakāço yasya tad ātrikapṛāptikam. S.

The occurrence of the word *dīṇāra* betrays the late composition of the description of the dreams; comp. note to 46 and Introduction p. 23. — yathā kila rājā kauṭumbikaiḥ çobhate, evam ānanam api çobhāsamudayene 'ti. S.

*gumagumāyamāṇa*. Mallinātha on Kirātārjunīya VI, 4 exhibits a word ghumaghumāyamāṇa which means sounding. comp. hindī: *ghumaghumānā* to revolve, to prevaricate; panjābī: *ghumṇū* to turn round, roll. But see Hem. IV 117 and 161.

38) ghanagambhīrasya vanakuñjāder vitimirakaram . . . . . pramāṇapakshayor varshādipramāṇanibandhanayoḥ çuklakṛiṣṇapakshayor antar madhye rājantī lekhā yasya sa tathā tam, athavā cāndramasāpekshayā pramāṇapakshayor ante paurnamāsyāṃ, rāgadā harshadāyinyo lekhāḥ kalā yasya sa tam. S.

39) añkanam jyotishasya: jyotisham samūho jyotisham jyotiçcakram tasya añkanam meshādīrāçisamkramaṇādinā lakshakam jñāpakam. S.

rātrau, makārsyā 'lakshapikativāt, uddhāvataḥ uccṛiṅkhalān duḥpracārān . . . . *suddhamta* iti pāṭhe tu çuddhānto 'ntahpuram tatra duḥkhena yo 'sau pracāras tatpramardanam, yathā hi rājñām antahpure pracāro dushkaras tathā rātrāv api tamoviluptacakshushām pathikānām, sūryodaye tu sukarah pracārah pathishv iti. S.

40) *sukkila*. Two consonants, which resist assimilation, are usually separated in Prākṛit by an inserted vowel, which in old verses is often not reckoned as a syllable; comp. Zeitschrift für vergl. Sprachf. XXIII p. 594 sqq.

Sometimes the process of assimilation of two consonants had just begun when it was stopped by the insertion of a vowel.

Thus we have *ambila* = *ambla* = *amla*; *sumiṇa* = \**sumna* (comp. *somnus*) = \**supna* (comp. *ὑπνος*) = *svapna*. Sometimes, the second consonant was doubled by the influence of the first, and *vice versa*: 1) *puruva* (Mricchakatikâ 39, 23) = \**purva* = *pârva*; *murukkha* (Hem. II, 112.) = \**murkkha* = *mârkkha*. 2) *sukkila* = \**sukkla* = *çukla*, (in *sukkilla* both consonants are doubled); *abhikkhaṇaṃ* = \**abhikkhṇaṃ* = \**abhikkṇaṃ* = *abhikkshṇaṃ* (an offshoot of the supposed form *abhikkṇaṃ* is the Pâli *abhikkhaṇaṃ*, which would be in Prâkṛit \**abhikhaṇaṃ* comp. *suhuma* = Pâli *sukhuma* = Sanskrit *sûkshma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = \**dvitya* (*tt* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyâ* = \**ajjâ* (comp. *jyotsnâ* = \**dyotsnâ*, *dosinâ* in Prâkṛit and Pâli) = *âryâ*. (The commentators derive *ajjiyâ* from *âryikâ*, but that word is of rare occurrence in Sanskrit.) *avaggihiya* = \**avagijhya* = *avagrihya*; *sassirîya* = *saçrîka*.

42) *taruṇaḡabdasye* 'ha sambandhât taruṇaravikiraṇair bodhitâni . . . . . athavâ *punar-avi tti* punar api kiraṇaḡ sūryas tena taruṇenâ 'bhinavena bodhitâni. . . S.

*pahakara* and *nihelana* are pronounced to be *deçya* in S.

*pamuiyaṃtabhamara* pramuditam antaçcittam yeshâm te pramuditântaras te ca bhramaragaṇâç ca. S. I believe that *pamuiyaṃta* is the present participle of *pra-mud*; the *d* of *mud* seems to have been changed in *i*, comp. *sammui*.

*sararuḡâbhirâmaṃ ti* sarassu sarovareshu arham pūjyam ata evâ 'bhirâmaṃ sarorhâbhirâmaṃ. uc câ 'rhatî 'ti (Hem. II 111) hakârât pūrva ukâraḡ. S. This explanation is obviously wrong; for *sararuḡa* : *saroruḡa* : : *maṇahara* : *manohara*, comp. Hem. I 156.

43) *kvacit punaḡ ukkaḡa-umnî-sahassaṃ ti* pāṭhaḡ sa ca subodha eva; tathaḡ param: *pabamdhâyaṃamânâniyaṃtabhâsurataḡâbhirâmaṃ ti* pāṭhas, tatra ce 'tthaṃ vyākhyâ: prabandhena nairantaryeṇâ 'yamâno gacchan, âyamâno vâ pratyâgacchan prabandhâyamânâḡ; na vidyate *niyaṃtu tti* paçyan drashtâ yasya tat aniyatyam (!) kenâ 'py adriçyamânaṃ dūratvâd ata evâ bhâsuram bhayaṃkaraṃ yat taṭam parapâraṃ tenâ 'bhirâmaṃ. S.

44) *vâsâṅgâni vâsânâṃ Gandhamâlîni* granthoktasurabhikuraṇopâyabhūtataḡdravyâṇi ca teshâm uttamaṇa maghamaghâyaṃânena gandhenô 'ddhutena itas tato prasritenâ 'bhirâmaṃ yat tat tathâ. S.

46) *jvâlojvalanaka ârshatvâd vibhaktilope tena katthai* etc. S. *ete ca svapnavarnaḡakâ bahushv âdarçeshu na driçyanta eva; yeshv api santi, teshv api bahavo vâcanâbhedâḡ. ata eva bahu-bhiḡ paryuṣaṇâkalpopamibandhakârair svapnâ na vyâcacakshire, mayâ tu yathâmnâyaṃ yathâbodham kiṃcid vyākhyâtam. S.*

56) *kauṭumbikapurushân âdeçakâriṇaḡ. S.*

59) *palāra tti* ghañvṛiddher ve 'ti (Hem. I 68) prākṛitala-kṣhaṇena hrasvaḥ. S.

60) aṭṭanaçâlâ vyâyâmaçâlâ . . . . karaṇâni ca mallaçâstra-prasiddhâni taiḥ çrântaḥ sâmanyena pariçrânto 'ṅapratyaṅgâpekṣhayâ sarvataḥ. S.

prīṇanīyaiḥ rasarudhirâdīdhâtusamatâkâribhiḥ, dīpanīyaiḥ agni-jananaiḥ, madanīyaiḥ mammathavardhanīyaiḥ, vṛimhanīyaiḥ māmso-pacayakâribhiḥ, darpanīyaiḥ balakaraḥ. S.

(vīraṇalāyāni). subhaṭo hi yadi kvacid anyo 'sti vīravratadhārī tadā 'sau mām vijitya mocayatv etāni ṇalāyāni 'ti spardhayan yāni kaṭakāni paridadhāti tāni vīraṇalāyāni 'ty ucyante . . . S.

61) *dharijjamāṇeṇaṃ* dhriyamāṇena, vācanāntare Sūryābhavad alaṇkāravarṇakāḥ sa cai 'vam: *egāvaliṃ pi ṇiṃ dhei* (!) ityādi Rājapraçṇīyasūtram. — I have not been able to verify in my copies the passage of the Rājapraçṇīyasūtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: *cāmarāu tti* yady api cāmaraçabdo napuṃsakaliṅge rūḍhas, tathā 'pi 'ha strīliṅgatayā nirdiṣṭas, tathai 'va gauḍamate rūḍhatvād iti. According to Bharata Malla's commentary on the Amarakoṣha, the forms *cāmarā* and *cāmarī* were also used. (Comp. Petersburg Dictionary. s. v. cāmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —

aneke ye gaṇanāyakāḥ prakṛitimahattarā, daṇḍanāyakās tantra-pālā, rājāno māṇḍalikāḥ, içvarā yuvarājāḥ, aṇimādyaiçvarya-yuktā ity anye, talavarāḥ paritusthānarapatipradattapaṭṭabandhavibhūṣitā rājasthānīyāḥ, māṇḍalikāç (!) chinṇamaḍambādhipālā, kaṭumbikāḥ katipayakuṭumbaprabhavo 'valagakāḥ (? avalagakāḥ Kir.) grāmama-hattarā vā, mantriṇaḥ sacivāḥ, mahāmantriṇo mahāmātyā ma-ntrimaṇḍalapradhānā hastisādhanādhyakṣā vā, gaṇakā jyotishikā bhāṇḍāgārikā vā, dauvārikāḥ pratihārā rājadvārikā vā, amātyā rājyādhishtāyakāḥ, ceṭāḥ pādāmulikā dāsā vā, pīṭhamardā āsthāne āsannasevakā vayasā ity arthaḥ, veçyācāryā vā, nāgarā nagara-vāsi-prakṛitayo rājadeyavibhāgāḥ, nigamāḥ kārāṇikā vaṇijo vā, çreshṭhināḥ çṛidevatādhyāsitasaubarṇapaṭṭabhūṣitottamāṅgāḥ, senā-patayo nṛipānirūpitāç caturaṅgasainyanāyakāḥ, sārthavāhāḥ sārthā-nāyakāḥ, dūtā anyeṣāṃ gatvā rājādeçavedakāḥ, sandhipālā rājyasandhirakṣakāḥ; eṣāṃ dvandvas tatas tair iha tṛitīyabahu-vacanaloपो drashtavyaḥ. S.

63) kṛitāḥ siddhārthakapradhāno maṅgalāya maṅgalanimittam upacāraḥ pūjā yeshu tāni tathā, prākṛitatvāt kṛitaçabdasya madhye nipātaḥ. S.

varapattane varavastrotpattisthāne udgatā vyūtā ca tām.

varapaññanâd vâ pradhânaveshñanakâd udgatâ nirgatâ yâ sâ tathâ tām. S.

64) *aññhaṃge tti* ashtāṅgam ashtāvayavam divyo-'tpâtâ-'ntariksha-bhaumâ-'ñga-svara-lakṣhaṇa-vyañjana-bhedâd. S.

66) kṛitabalikarma yaiḥ svagrihadevatânām te tathâ . . . . . prāyaścittāni duḥsvapnādivighâtārtham . . . tatra kautukāni masha-tilakādīni. maṅgalāni tu siddhārthakadadhyakṣatadurvāṅkurādīni; anye tv āhuḥ: *pāyacchittā* pādena pāde vā chuptāḥ cakṣurdoshaparihārārtham pādachuptāḥ, kṛitakautukamaṅgalāḥ ca te pādachuptāḥ ce 'ti vighrahaḥ. tathā *çuddhātmānaḥ* snānena *çucikṛitadehāḥ*, *vesāṃ tti* vastrāṇi 'ti yogaḥ, veshe sādḥūni veshyāni, athavā *çuddhāni* ca tāni praveçyāni ca rājasabhāpraveçocitāni.

89) *Vesamaṇakunḍadhârīṇo tti* Vaiçramaṇasya kuṇḍam āyatatām dhārayanti ye te tathā. tiryagloka-vāsino jṛimbhakā devās tiryagjṛimbhakāḥ . . . . . prahīṇā alpibhūtāḥ sektārāḥ secakāḥ dhanakṣeptāro yeshām tāni prahīṇasektrikāṇi prahīṇasetukāni vā setur mārgaḥ. S.

*gāmāgara* down to *siṅghāḍaesu* kvacie ca driçyate. This reading seems, therefore, to have not been adopted by the Cūṛpikāra. tatra karādigamyā grāmāḥ, ākarā lohādyutpattibhūmayāḥ nai'teshu karo 'stī 'ti nakarāni, khetāni dhūliprākāropetāni, karvātāni kunagarāni, maḍambāni sarvato 'rdhayojanāt parato 'vasthitagrāmāni, droṇamukhāni yatra jalasthalapathāv ubhāv api staḥ, pattanāni yesu jalasthalapathayor anyatareṇa paryāhārapraveçaḥ, ācramās tirthasthānāni munisthānāni vā, samvāhāḥ samabhūmau kṛishim kṛitvā yesu durgabhūmishu dhānyāni kṛishivalāḥ samvahanti rakṣārtham, sanniveçāḥ sārthaçakataḍes tato dvandvas teshu. kvacit *sannivesagghosesu* iti pāṭhas. tatra ghoshā gokulāni teshu. S.

The commentator states that *griha* must be understood with (or after) each of the words *saṃti*. etc. sandhigriham bhittyor antarāle pracchannasthānam. S.

90—91) *saṃta* sad vidyamānam na punar indrajālādāv ivā 'vāstavam yat sārāsvāpateyam pradhānadravayam. S.

95) uktaṃ ca Vāgbhaṭe:

vātilaiḥ ca bhaved garbhaḥ kubjāndhajaḍavāmanāḥ |  
pittalaiḥ khalatiḥ piṅgaḥ citrī paṇḍuḥ kaphātmabhiḥ ||

96) The passage in brackets is wanting in Ms. A; and S declares: bahutra *uccaññhāṇe* 'tyādi na driçyate. It is decidedly spurious, because it contains the word *ucca*, a technical term of the graeco-indian astrology, which science was not developed in India before the fourth century A.D.

After having sent the Introduction to press, I find the following passage in the Kalpalatā: Skandapurāṇe punar viçeshaḥ cā 'yam: gatakaliyugasam. 2691 varshe caitra su di trayodaçyām maṅgalavāre uttaraphalgunīnakṣatre ghaṭī 60 rātrigataghaṭī 15 pala 21 samaye makaralagne candrahorāyām çriVirajanme 'ti. As Mahāvira lived 72 years, his death would fall in 2763 KY or 339 A.D.



It will be agreed that the statement of the Skandapurāṇa has no weight at all, because its name is used to make modern compositions, such as the Māhātmyas, pass for ancient works. I cannot decide whether this chronological notice of the "Skandapurāṇa", which obviously has an astrological purport, is based on an older tradition or not; I can only assert that I have found it nowhere except in the Kalpalatā. It may be noticed that the birth of Mahāvīra, according to the passage just quoted, falls in 411 B.C. or just 100 years before the beginning of the Seleucidan Era.

97) utpiñjalo bhṛiṣam ākulah sa ivā "earatī 'ty ācārakvīpi ṣṭari ca: ṣṭrānasa (Hem. III 181) iti prākṛitalakṣaṇena māñādeṣe *uppiñjalamāṇi tu* siddham tadbhūtābhūtaṣabdasyo 'pamārthatvād utpiñjalantī 'va S.

98) The passage in brackets is found only in CE and the Samdehaviśhaushadhi and Kiraṇāvalī. The former commentary gives the following explanation: tac ca bahushv ādarṣeshu na dṛiṣṭam. tasyā api vācanāyā upari kaṇcid vyācashte iti tatrā 'pi kiñcid vivriyate. *piyaṭṭhayaḍe* prītyartham; *piyaṃ niveemo* priyam iṣṭam vastu putrajannalakṣaṇam nivedayāmaḥ; *piyaṃ te bhavau* etac ca priyanivedanam priyam bhavatv iti (these are the words of the dāsīs who announce the birth of Mahāvīra to the king) tasyā dānam *maudavaṃjam* ti mukuṭasya rājaciṇnatvāt strīṇaṃ cā 'nucitatvāt tasye 'ti tadvarjanam; *jahā māliyaṃ* yathā dhāritam, *mala-malla* dhāraṇe iti yathā parihitam ity arthaḥ *umoyaṃ* avamucyate paridhīyate yaḥ so 'vamocakaḥ ābharaṇam tam *matthae dhoya* (!) aṅgapratīcārikāṇām mastakāni kṣālayati dāsatvāpanayanārtham, svāminā dhautamastakasya hi dāsatvam apagacchati 'ti lokavyavahārah. S. A similar passage is found in the Tīkā of the Uttarādhyayana 18,51, where king Bala, on receiving the news that a son is born to him, *tesmī padīcāriyāṇaṃ maudavaṃjam sarīrālaṃkāraṃ dalayaī, matthae dhovati, vīḷaṃ pīdāṇaṃ dalayati*.

100) mañcā mālakāḥ prekṣaṇakadrastṛījanopaveṣananimittam atimañcās teshām api upari ye . . . . *lāiṃyaṃ* chagaṇādinā bhūmau lepanam; *ulloiṃyaṃ* saṭikādinā kuṭyādishu dhavalanaṃ tābhyām mahitam pūjitaṃ, tair eva vā mahitam pūjanaṃ yatra tat tathā; anye tu: līptam ullocitam ullocayuktam mahitam ce 'ti vyācakshate. S.

Dardara is sandal brought from Dardara. — It is the custom in India, up to this day, to decorate walls with impressions of a painted hand with the fingers stretched out.

*uvaciya-vandanu-ghaḍa-sukaya-toraṇa-paḍiduvāra-desabhāgaṃ* ti pāṭhaḥ. tatro 'pacitā niveṣitā vandanaghaṭāḥ ca mañgalyakalaḥ sushṭu kṛitatorāṇāni ca dvāradeṣabhāgān prati yasminis tat tathā. S.

jallā varatrākhelakāḥ, rājñāḥ stotrapāṭhakā ity anye, . . . viḍambakā vidūṣhakā vailambakā vā ye samukhavikāram utpluty 'tṛṇityanti . . . . lāsakā ye rāsakān dadati jayaṣabdaprayoktāro vā bhaṇḍā ity arthaḥ . . . . laṅkhā vaṇiṣāgrakhelakā, maṅkhāḥ citra-



phalakahastâ, bhikshâkâ gaurîputrakâ iti prasiddhâh, *tûṇaillâ* bhastrakavittâs tuṇâbhidhânâvâdyaviçeshavanto vâ. S.

102) utkrishṭam karshaṇam kṛishṭam unmuktam kṛishṭam yasyâṃ so 'tkrishṭâ tâṃ, labhye 'pi âkarshaṇanishedhât, adeyaṃ vikrayanishedhanena na kenâ 'pi kasyâ 'pi deyaṃ, ameyaṃ kraya-vikrayanishedhâd evâ 'vidyamâno bhaṭânâṃ rājājñâdâyinâṃ bhaṭṭa-putrâdipurushânâṃ praveçah kuṭumbigriheshu yasyâṃ sâ tathâ tâṃ. tathâ daṇḍena nirvṛittam daṇḍimam, kudaṇḍena nirvṛittam kudaṇḍimam rājadeyadravyam tan nâ'sti yasyâṃ sâ tathâ tâṃ; *adamḍimakudaṇḍimam* tatra daṇḍo 'parâdhânusâreṇa rājagrâhyam dravyam kudaṇḍas tu kâraṇikânâṃ prajñâparâdhân mahaty apy aparâdhino 'parâdhe 'pam rājagrâhyam dravyam; kvacit *adamḍa-kudaṇḍimam* iti pâṭhas, tatra daṇḍalabhyam dravyam daṇḍah çesham uktavat. adharimâm avidyamânâṃ dharimam riṇadravyam yasyâṃ sâ tathâ tâṃ; kvacit *aharimam* iti dṛishṭam, tatra ahari-mâm kasyâ 'pi vastunaḥ kenâ 'py aharaṇât; kvacit *adhâraṇijjam* ity api dṛiçyate, tatra avidyamâno dhâraṇiyo 'dhamarṇo yasyâṃ sâ tathâ . . . . . sthitau kulamâryâdâyâṃ patitâ "ntarbhûtâ yâ putra-janmotsavasambandhinî vardhâpanâdikâ prakriyâ. S.

104) mâtâpitarau prathame divase sthitipatitam kulakramântar-bhûtam putrajanmocitam anusthâṇaṃ kârayataḥ sma . . . . . *jâgariyam ti* shashṭhijâgaraṇam, kvacit *dhammajâgariyam* dṛiçyate, tatra dharmeṇa kuladharmeṇa lokadharmeṇa vâ shashṭhyâṃ râtrau jâgaraṇam dharmajâgaraṇam dharmajâgarikâ tâṃ . . . . . mitrâṇi suhṛidaḥ, jñâtayaḥ sajâtîyamâtâpitribhrâtrâdayaḥ, nijakâḥ svakiyâḥ putrâdayaḥ, svajanâḥ pitṛivyâdayaḥ, sambandhinaḥ svaçurâdayaḥ, parijano dâsîdâsâdîḥ, *Nâyakhattiyâ Usabhâsûmisayaṇijjagâ*. S. The last words being Prâkṛit are most probably taken from the Cûrṇi. The Kiraṇâvali has: Jñâtakshattiyâ Rishabhasvâmisajâtîyâḥ; but the Kalpalatâ: *Nâikhattie tti Usabhasûmisayaṇijjagâ*.

105) jimitau bhuktavantau *bhuttuttarâgaya tti* bhuktottaram bhojanottarakâlam âgatâv upaveçanasthâne iti gamyate. S.

108) saṃmuditâ râgâdveshâbhâvaḥ, *saha tti* sahabhâvinî saṃmuditâ sahasaṃmuditâ, yac cûrṇiḥ: *saṃmû râgaddosarahiyayâ* . . . . . parîshahopasargâṇâṃ kshutpipâsâdîdivyâdibhedâ dvâvimçati-shoḍaçavidhânâṃ kshântikshamaḥ kshântiyâ kshamate na tv asam-arthatayâ yaḥ sa kshântikshamaḥ, pratimânâṃ bhadràdinâṃ ekarâ-trikyâdinâṃ vâ tattadabhigrahaviçeshânâṃ vâ. S.

110) dakshaḥ kalâsu dakshaḥ, pratijñâtasiddhipâragâmitayâ paṭvî pratijñâ yasya sa tathâ; pratirûpaḥ tattadguṇasaṃkramaṇadarpanatvât viçishṭarûpo vâ; âlînaḥ sarvagunair âçlishṭaḥ, gupte-ndriyo vâ; bhadraḥ saralaḥ, bhadrâga iti vâ bhadravad vṛishabhadavad gacchati, bhadrado vâ kalyâṇadâyitvât . . . . . tathâ jñâtaḥ prakhyâtaḥ, Jñâto vâ Jñâtavaṃçyatvât ata evâ "ha *Nâyaputte* Jñâta-putraḥ Jñâtaḥ Siddhârthanṛipas tasya putro Jñâta-putraḥ, na ca putramâtreṇai 'va kâcit siddhir ity âha Jñâtakulacandraḥ; videha iti viçishṭadehaḥ, vajrarshabhanârâçasamhananasamacaturasrasaṃ-

sthânopetatvât; athavâ: dihîmk lepe, vigato deho lepo 'smâd iti videho nirlepah . . . . . *videhadinne tti* Videhadinnâ Triṣalâ devî tasyâ apatyam Vaidehadinnah saṃskṛitâpekshayâ Videhadattâ Triṣalâ tasyâ ayaṃ Vaidehadatta iti jñeyam, tasyâ eva aurasaputratvakhyâpanârtham viṣeṣaṇam âha *videhajacce* Videhâ Bhîmo Bhîmasena iti nyâyâd Videhadinnâ Triṣalâ tasyâm jâtâ videhâjâ arcâ çarîram yasyâ 'sau Videhâjârcah, athavâ videho vigatadeho anaṅga ity arthaḥ sa yâtyaḥ pîdayitavyo yasyâ 'sau videhayâtyaḥ; tathâ *videhasûmâlê* viṣeṣeṇa dihyate lipyate tattatparigrahârambhasambhṛitaiḥ pâpa-paṅkair jîvo 'sminn iti videhe grîhavâsaḥ tatrai 'va sukumâraḥ çabdâdivishayasukhalâlitaḥ . . . . eteshâm çabdânâṃ kvâ 'pi vivṛitir na dṛiṣṭâ, ato vṛiddhâmnâyâd anyathâ 'pi bhâvanîyâni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahâvîre . . devehîm . . abhithuṇamâṇâ . . vayâsî* must be interpreted, as if the text had: *Mahâvîram . . devâ . . abhithuṇamâṇâ vayâsî* (Mahâvîram . . devâḥ . . abhishṭuvantaḥ . . avâdishaḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindi grammar p. 94: *larkhene ghoṛâ dekhâ* 'the boy saw the horse'. *larkhene ghoṛî dekhî* 'the boy saw the mare'. *gurune celeko sikhâyâ* 'the teacher taught the pupil' *kisâṇne bailomko becâ hai*, 'the peasant has sold the bullocks'. *râṇîne apnî ek saheliko bulâyâ* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

111) E. Müller (Beiträge zur Grammatik des Jainaprâkrît p. 50) asserts that in the Kalpasûtra *bhaddante* is always written instead of *bhadanta*, and that, consequently, Childers must be wrong in maintaining the identity of *bhadante* and *bhante*. He concurs with Prof. E. Kuhn in deriving this word from *bhonto*, *bhavantas*, or *bhagavantas*. Dr. Müller's argument is wrong, because, wherever *bhaddante* occurs in the Kalpasûtra and in any other Jaina work I have consulted, it does not stand for *bhante*, but for *bhaddante*, and it is rendered *bhadram te* by the commentators. They render *bhante* by *bhadantas*, and I consider their explanation preferable to that of Prof. E. Kuhn, because \**bhonto* could only be changed in \**bhunto*. The change of the Saṃskṛit diphthong *o* to *a* is nearly unheard of in Pâli and Prâkrît.

112) *neraiyâ devatithamkarâ ya ohissu bâhîrâ hoṃti, pâsaṃti sarvao khalu, sesâ deseṇa pâsaṃti*, iti vacanât sarvotkrîṣṭam âbhogikam âbhogaprayojanam apratipâtî âkevalotpatter jñânadarçanam, avadhijñânam avadhidarçanam eâ "sît, tac ca paramâvadheli kîṃcin nyûnam. *ahokîe* iti kvacit pârthas, tatra adhovadhir adhaḥpariccheda-bahulo 'bhyantarâvadhîr ity arthaḥ; tathâ ca cûrṇiḥ: *ahokiya tti abbhîntarodhî*, ata evo 'ktaṃ *neraiê* 'ty âdi. S.

vicchardya viçeshena tyaktvā, nishkramaṇamahimakaraṇato vicchardavad vā kṛtvā, vicchardo vistāraḥ. S. The form *viggovaittā* instead of *vigovaittā* (*vigopya* = *prakoṭīkṛitya*), is proved to be correct by the majority of the manuscripts. The commentary S suggests another explanation of *vigopya*: gupi gopanakutsanayoh; tato vigopya kutsanīyam etad asthīratvād ity uktvā dīyata iti. — dāyikā gotrikās tebhya dānaṃ dhanavibhāgam paribhājya vibhāgaço dattvā. S.

113) pūrvadiggāminīyāṃ chāyāyām, *porisē* pāçcātyapauru-shyām pramāṇaprāptāyām koṭiprāptāyām abhinivṛittāyām jātāyām. S. — C and H explain *pauruśhyām* by *paçcātyapraharamānāyām*.

*çaṅkhikāç* candanagarbhaçaṅkhahastā maṅgalakāriṇaḥ çaṅkha-vādakā vā, cākrikāç cakrapraharaṇaḥ kumbhakāratailikādayo vā, *lāṅgalikā* galāvalambitasuvarṇādīmayalāṅgalākāradhāriṇo bhaṭṭa-viçeshāḥ karshakā vā, *mukhamaṅgalikā* mukhe maṅgalaṃ yeshāṃ te tathā cātukāriṇa ity arthaḥ. vardhamānāḥ skandhāropitapurushāḥ, *pāsamāṇa tti* pushyamāṇā māgadhā mānyā vā, ghaṇṭayā carantī 'ti ghāṇṭikāḥ *rāuliyā* iti rūḷhāḥ, teshāṃ gaṇās taiḥ; kvacit *khamḍiya-gaṇehim ti* pāṭhas, tatra khaṇḍikagaṇaç chātrasamudāyās taiḥ. S.

114) atra siddhiçabdena çramaṇadharmaṣya vaçīkāraḥ, tasya madhyaṃ lakṣaṇayā prakarṣhas tatra tvaṃ niranantarāyaṃ tiṣṭhe 'ty arthaḥ. S.

*uttameṇaṃ ti* ut-tamasā tamo 'tītena tatrā 'pi karmaçatru-mardane pradhānaṃ sādhanam çuklena çuklākhyena apramattāḥ pramādarahitaḥ san. S. and Kiraṇāvalī; but in the Subodhikā: dhyānena kene 'ty āha uttameṇa çuklena.

116) *bahūim divasāim* comp. Lassen Inst. p. 309. *pañca-muṭṭhiyaṃ ti* ekayā muṣṭyā kūrçasya locaṃ catasribhiḥ çirasāḥ. *devadūsaṃ ti* indreṇa vāmaskandhe 'rpitaṃ divyavastraviçesham. S.

*vosatthakāe* vyutsṛiṣṭakāyaḥ parikarmavarjanāt tyaktadehaḥ paṛiṣahādīṣahanāt. S.

118) īryāyām gamanāgamanāḍau samitaḥ samyak pravṛittaḥ . . . . ādāne grahaṇe upakaraṇasye 'ti gamyate bhāṇḍamātrāyā vastrādyupakaraṇarūpaparicchedasya bhāṇḍamātrasya co 'pakara-ṇasyai 'va, athavā bhāṇḍasya vastrāder mṛimmayabhājanasya vā, mātrasya ca pātraviçeshasya; nikshepaṇāyām vimocane yaḥ samitaḥ supratyupেকshītādikrameṇa samyak pravṛittaḥ. S.

119) vāsīcandanayoh pratītayor athavā vāsīcandane iva vāsī-candane apakārakopakāraḥ kau tayoh samāno nirdvesharāgatvāt etc. S. — vāsī sūtradhārasya kāsṭhācchādanopakaraṇam. Subodhikā.

120) (*sovaciya*) upacayanam upacitaṃ saho 'paciteno 'pacayena vartate sopacitaṃ, satyasamīyamatapahsucaritena sopacitaṃ sphītam phalam muktilakṣaṇaṃ yasya sa tathā sa cā 'sau mīrvāṇamārgaç ca vyāvṛittasya jīrṇodyānasye 'ty arthaḥ; jīrṇavyantarāyatanaṣya vā vijayāvartaṃ vā nāma caityam . . . . *kaṭṭhakarāṇaṃsi* kshetra-dhānyotpattisthāne. *jhāṇamtarīyāe* iti çukladhyānaṃ caturdhā: prithaktvavitarkaṃ savicāraṃ, ekatvavitarkaṃ avicāraṃ, sūkshma-

kriyam apratipâti, utsannakriyam anivarti; teshâm âdyabheda-dvaye dhyâte 'gretanabhedadvayam apratipannasya kevalajñanam utpannam ity arthaḥ. S.

122) rajjukâ lekhaḥ teshâm sabhâ paribhujyamânâ karaṇa-çâlâ tatra jirṇaṇulkaṇçâlâyâm ity arthaḥ. prâk kila tasyâ nagaryâ Apâpe 'ti nâmâ "sit, devais tu Pâpe 'ty uktam yena tatra bhagavân kâlagata iti. S.

124) saṃsârât samudyâtaḥ samyag udyâto na sugatâdivat. te hi svadarṇanâdinikârât punarbhave 'vataranti. S. The commentator's statement seems to apply to the Tibetan Buddhism; for the *chutuktus* and the Lâmas of the Northern church punarbhave 'vataranti, but not the saints of Southern church. — In the commentaries the names of the years, months, days, nights, and muhûrtas are given in accordance with the Sûryaprajñapti; see Indische Studien 10 p. 296.

127) *Nâyae piḷḷabandhane vocchinne*, jñâtaḥ çrîMahâvira-viśaḥ premabandhane vyavacchinne truṭite. S. The legend of Indrabhûti's death has been told in the Introduction p. 1. note.

128) Kâçideçasya râjâno Mallakijâtîyâ nava, tatra Koçala-deçasya râjâno Lecchakijâtîyâ nava, te kâryavaçâd gaṇam melakaṃ kurvanti 'ti gaṇarâjâno 'shtâdaça ye Ceṭakamahârâjasya bhagavan-mâtulasya sâmantâḥ çrûyante te, tasyâm amâvâsyâyâm pâram paryantam bhavasya âbhogayati paçyati yaḥ sa pârabhogah, saṃsâra-sâgarapârâprâpaṇapravaṇas tam; athavâ pâram paryantam yâvad âbhogo vistâro yasya sa pârabhogah. ashtaprâharikaḥ prabhâtakâlâṃ yâvat sampûrṇa ity arthaḥ, tathâvidham paushadhôpavâsam paushadhayuktopavâsam, *paṭṭhaviṃsu tti* prasthâpitavantaḥ kṛitavantaḥ; keci ca: *vârâbhoe* iti paṭhanti, dvâram âbhogyate 'valokyate yais te dvârâbhogâḥ pradîpâs tân kṛitavantaḥ âhâratyâgapaushadharûpam upavâsam câ 'kârshur iti ca vyâcakshate (iti vṛiddhavyâkhyâ K), etad arthânupâty eva co 'ttarasûtram: *gae se* ityâdi, gataḥ sa bhâvodyoto, *nânâṃ bhâvuḷḷoo* iti vacanât jñânajñâninoḥ kathamcid abhedâc ca sa bhâvodyotarûpo jñânamayo bhagavân gato nirvâṇah, ataḥ sâmprataṃ dravyodyotam pradîpalakshaṇam karishyâma iti hetos taiḥ pradîpâḥ pravartitâḥ. tataḥ prabhṛiti dîpotsavaḥ saṃvṛittâḥ kârttikaçuklapratipadi ca çrîGautamasya kevalimahimâ devaiç cakre. S.

129) *khuddâe* ityâdi kshudrâtinâ krûrasvabhâvo bhasmarâçis triṃçattamo graho dvivarshasahasrasthitir eka-râçau. S. Comp. Indische Studien 10, 316.

*kunthû* ityâdi kur bhûmis tasyâṃ tishṭhatî 'ti kunthul prâñijâtir no 'ddhartuṃ çakyata ity anuddharî, anuṇ sûkshmaṇ dehaṃ dharatî 'ty anudharî 'ti cûrṇiḥ. S. kunthvâdiçabdeshu strîtvam ekavacanam ca prâkṛitatvâd iti K.

134) *sâhassîu tti* ârshatvât strîtvam. S.

138) *ajñânâṃ ti* asarvajñânâṃ sarvajñâtulyânâm. sarve akshara-



samnipâtâ varṇasamyogâ jñeyatayâ vidyante yeshâṃ te tathâ S. comp. Weber, Fragment der Bhagavatî p. 319.

146) antakṛto bhavântakṛto nirvāṇayâyinas teshâm bhûmiḥ kâlo 'ntakṛdbhûmiḥ. *jugamṭakaḍabhûmi tti*, iha yugâni kâlâ-mānaviṇeshâs tâni ca kramavartîni, tatsâdharmyâd ye kramavartino guruṇishyapraṇishyâdirûpâḥ purushâs te 'pi yugâni, taiḥ pramitâ 'ntakṛdbhûmir yâ sâ yugântakṛdbhûmiḥ. *pariyâyamṭakaḍabhûmi ya tti* paryâyas tirthaṃkarasya kevalitvakâlas tam âçṛityâ 'ntakṛdbhûmir yâ sâ tathâ. tatra *jâve* 'ty âdi, iha pañcamî dvitîyârthe drashṭavyâ, tato yâvat tṛtîyam puruṣa eva yugam puruṣayuyam tṛtîyam prati ṇishyam Jambûsvâminam yâvad ity arthaḥ; yugântakarabhûmir Virajinasyâ 'bhavat, Virajinâd ârabhya tattîrthe tṛtîyam puruṣam yâvat sâdhavaḥ siddhâḥ çriVirâḥ Sudharmâ Jambûsvâmî 'ti, tathaḥ param siddhigamanavyavacchedo 'bhûd iti hṛdayam. *cauvâsapariyâe tti* caturvarshaparyâye kevaliparyâye kevaliparyâyâpekshayâ bhagavatî Jine sati antam akârshîd bhavântam akarot tattîrthe sâdhur nâ "rât kaçcid api 'ti kevalotpatteç caturshu varsheshu siddhigamârambhaḥ. tathâ ca vṛddhâḥ:

*Virassa siddhi-gamaṇâ-  
u tinni puriṣâo jâva siddhi tti |  
esa jug'-amṭara-bhûmî  
teṇa param n'atthi nivvâṇam ||  
Vira-jîṇa-kevalâo  
cau-varisa na koi siddhi-saṃpatto |  
kevala-jutto vi jai  
pajjây'-amṭakara-bhûmî sâ || . S.*

147) *saṃpaliyamkanisanne tti* saṃgataparyañkaḥ padmâsanam tatra nishanṇa upaviṣṭaḥ; pañcapañcâçatsu kalyāṇaphalavipâkâdhyayaneshu ekam Marudevâdhyayanam. S. The *chattîsam ajjhayanaṃ* is, according to the Kalpalatâ, the Uttarâdhyayana. This statement is confirmed by the last verse of that work itself:

*iî pâukare buddhe Nâyae parinivvæ |  
chattîsa uttarajjhâe bhava-siddhîya-sammae ||*

148) *nava vâsa-sayâṃ ti* çriViranirvṛter navasu varshaçateshv aṇityadhikeshu vyatîteshv iyaṃ vâcanâ jâte 'ty arthe vyâkhyâyamâne na tathâ vicâracâturîcâñcûnâṃ cetasi prîtir, asya sûtrasya çriVardhamânânantaram saptatyadhikavarshaçatenô 'tpannena çriBhadrabâhusvâmipraṇîtatvât tasmâd iyati kâle gate iyaṃ vâcanâ pustakeshu nyaste 'ti sambhâvyate. çriDevarddhikshamâçramaṇair hi çriViranirvâṇân navasu varshaçateshv aṇityuttareshu atîteshu granthân vyavacchidyamânân drishṭvâ sarvagranthânâm âdime Nandyadhyayane sthvirâvalîlakshaṇam namaskâram vidhâya granthâḥ pustakeshu likhitâ ity ata evâ 'tra granthe sthvirâvalîprânte Devarddhikshamâçramaṇasya namaskâram vakshyate, pûrvam tu guruṇishyâṇâṃ çrutâdhyayanâdhyâpanavyavahâraḥ pustakanirapeksha evâ "sît. kecit tv idam âhur, yad iyat-kâlâtîkrame Dhruvasenanîpasya putramaraṇârtasya samâdhim



âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rūdhe sabhâ-  
samaksham ayam grantho vâcayitum ârabdha iti. *samañassa naṃ  
bhagavao Mahāvīrassa jāva sava-dukkha-ppahīnassa Dhuvaseṇa-  
rāṇo putta-muraṇe ege vāsa-sahassee asīti-vāsāhī vatikkamṇe ity*  
api kvacidâdarçeshu drishṭam, bahuçrutâ vâ yathâvad vidanti.  
trinavatiyutanavaçatapakshe tv iyatâ kâlena pañcamyâç caturthyâm  
paryushaṇâparva pravavrite:

*teṇauya-nava-saehim  
samaikkamṭehi Vaddhamâṇâo |  
pajjāsavaṇa-cautthi  
Kâlagasûrîhimto thaviyâ ||  
vīsahi diṇehi kappo  
paṃcaga-hāṇi ya kappā-thavaṇā ya |  
nava-saya-teṇauehim  
vucchinā saṃgha-āṇāe ||  
Sāla[va]haṇeṇa raṇṇā  
saṃghāseṇa kârio bhayavaṇṇa |  
pajjāsavaṇa-cautthi  
cāummāsam caudasīe ||  
caumāsaga paḍikamaṇaṇaṃ  
pakkhīya-divasaṇṇi cauriho saṃgho |  
nava-saya-teṇauehim  
āyaraṇaṇaṃ taṃ paṃāṇaṇṭi ||*

iti Tīrthodgārâdishu bhāṇanât. S. I add the remarks of the  
Kiraṇâvali, Subodhikâ and Kalpadruma. The comment of the  
Kalpalatâ is a mere abstract from the Sandehavishaushadhi.

yady api cûrṇikâreṇa kuto 'pi kâraṇân na vyâkhyâtam, avâ-  
ptajirṇatīkaikadeçe tv asyâ vâcanâyâ ity evaṃ vyâkhyâtam; tathâ 'pi  
açṭiyadhikanavaçate varshâtīkrame sarvân granthân vyavacchidyamâ-  
nân drishṭvâ pustakeshu nyasadbhīḥ çrīDevarddhigaṇikshamâçramaṇaḥ  
çrīKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti.  
tathâ punar iyatâkâlâtīkrame Dhruvasenanripasya putramaraṇârtasya  
samâdhim âdhâtum Ânandapure sabhâsamaksham çrīKalpavâcanâ'py  
ajanî 'ti kecit; tattvaṃ tu bahuçrutagamyaṃ iti. trinavatiyuta-  
navaçatapakshe tu:

*teṇaua-nava-saehim  
samaikkamṭehi Vaddhamâṇâo |  
pajjāsavaṇa-cautthi  
Kâlagasûrîhimto thaviyâ ||*

ityâdi sammatim udbhâvye 'yatâkâlâtīkrame bhâdrasitacatu-  
rthyâm paryushaṇâparvapravartitir iti kecid vyâkhyâṇayanti. evaṃ  
vyâkhyâne kriyamâṇe çatrusaṃçayaṇirâsakaGardabhillocchedakâri-  
Kâlakasûrito 'yam blihna eva sampadyate. na ca' vaṃ, yataḥ  
prabhâvakacaritraKâlakâcâryakathâprabhṛitigrantheshv eka evo 'ktaḥ.  
tathâ KalpacûrṇiNiçīthacûrṇyâdishu tu BalamitraBhânūmitrayor mâ-  
tulena paryushaṇâparva caturthyâm pravartitā; BalamitraBhânū-  
(mitra)Tīrthodgārâprakīrṇâdishu çrīVīrajinaVikramâdityarâjñor anta-

râlavartinâv api Vikramâdityapratyâsannâv uktau; tatrâ 'pi kiyat-kâlavartinâv api Vikramâdityakâlabhâvinâv api sambhavataḥ, tathâ Çâlavâhana Vikramâdityaprabandhâdishu tayor yuddhasaṃgatiḥ ca. kim ca, cûṛṇikârâ api: katham idânîm aparvarûpâyâṃ caturthyâṃ paryushaṇe? 'ti çishyanodanâyâṃ: yugapradhâna Kâlikasûtrivacanâd eve 'ty evaṃ uttaraṃ dattavantaḥ, na punaḥ: *vâyaṇantare puṇa ayam teṇaue samvachhare kâle gacchai tti* pravacanavacanene 'ty âdi svayam evâ "locyam. tasmâd: açîtipakshe Dhruvasenanripâ(nu)-grahât Paryushaṇâkalpaḥ parshadi vâcayitum ârabdhaḥ. trinavatipakshe tu pañcakâpekshayâ kâlanaiyatyena parshadi Kalpasûtravâcane pravacanamaryâdâbhaṅga iti paryâlocanayâ: 1) abhivardhite varshe viṃṣatyâ dinair grîhijñâtaparyushaṇâ, 2) pañcakahânyâ svâbhigrihitaparyushaṇâ ce 'ty ubhayam api vyucchedya saṅghâdeçâd ekai 'va vâcanâ caramapañcake vyavasthâpите 'ti vastugatyâ vyâkhyânikriyata iti vastugatyâ vyâkhyâne kriyamâṇe parshadvâcanâtaḥ pañcakahânyâdivyavacchedenai 'va caramapañcake yâ vâcanâ sâ vâcanântaram ity arthasaṃgatir api. kecit tu vicâryamâṇaṃ yad açîtipakshe tad eva vâcanântareṇa trinavatipakshe 'pi yuktisaṃgataṃ dṛiçyate. katham anyathâ, *iî dîsai tti* akathayishyat? tattvaṃ tu çrutadhara-gamyam prashṭavyâ vâ pravacanarahasyavidyaḥ. (Kiraṇâvalî.)

yady api etasya sûtrasya vyaktatayâ bhâvârtho na jñâyate, tathâ 'pi, yathâ pûrvaṭîkâkârair vyâkhyâtaṃ, tathâ vyâkhyâyate. tathâ hi: atra kecid vadanti, yat Kalpasûtrasya pustakalikhanakâlajñâpanâya (Ms jñânânâṃ paya) idaṃ sûtraṃ çriDevarddhigaṇikshamâçramaṇair likhitaṃ. tathâ câ 'yam artho yathâ çriVirânirvânâd açityadhikanaavarshaçatâtikrame pustakârûdhaḥ siddhânto jâtas, tadâ Kalpo 'pi pustakârûdho 'pi jâtaḥ iti. tatho 'ktam:

*Valahî-puraṃmi nayare*

*Devadḍhi-ppamuha-sayala-saṃghehim |*

*putthe âgama lihio*

*nava ya asîyâo vîrâo ||*

anye vadanti: navaçataaçîtitvarshe Virât Senâṅgajârtham Ânande saṅghasamaksham mamahaṃ (!?) prârabdhaṃ vâcayitum vijñaiḥ, ityâdy antarvâcyavacanât: çriVirânirvânâd açityadhikanaavarshaçatâtikrame Kalpasya sabhâsamakshaṃ vâcanâ jâtâ, tâṃ jñâpayitum idaṃ sûtraṃ nyastam iti, tattvaṃ punaḥ kevalino vidanti. *vâyaṇantare puṇe* 'tyâdi vâcanântare punar ayam trinavatitamah saṃvatsaraḥ kâle gacchatî 'ti dṛiçyate. atra kecid vadanti vâcanântare ko 'rthaḥ? pratyuttaraṃ (Ms pratyamtare): *teṇaue tti* dṛiçyate; yat Kalpasya pustake likhanam parshadi vâcanaṃ vâ açityadhikanavarshaçatâtikrame iti kvacitpustake likhitaṃ, tat pustakântare trinavatyadhikanavarshaçatâtikrame iti dṛiçyate, iti bhâvaḥ. anye punar vadanti: ayam açîtitamah saṃvatsara iti ko 'rthaḥ? pustake Kalpalikhanasya hetubhûtaḥ ayam çriVirât daçamaçatasya açîtitamasamvatsaralakshaṇakâlo gacchatî 'ti. *vâyaṇantare* ko 'rthaḥ? ekasyâḥ pustakalikhanarûpâyâ vâcanâyâ anyat parshadi vâcanarûpaṃ yad vâcanântaraṃ tasya punar hetubhûto daçama-

çatasya ayaṃ trinavatitamah saṃvatsarah. tathâ câ 'yam arthah:  
navaçatâçîtitamavarshe Kalpasya pustake likhanam navaçatatrina-  
vatitamavarshe ca parshadvâcane 'ti tatho 'ktaṃ çriMunisundara-  
sûribhiḥ svakṛitastotraratnakoçe:

vîrât trinandânkaçarady acîkarat  
tvaccaityapûte Dhruvasenabhûpatih |  
yasmîn mahaiḥ saṃsadi Kalpavâcanâm  
âdyâm, tad Ânandapuram na kaḥ stute? ||

pustakalikhanakâlas tu yatho 'ktaḥ pratîta eva: *valahîpurammi*  
*nayare* ityâdivacanât; tattvam punaḥ kevalino vidanti. (Subodhikâ.)  
çramaṇasya bhagavato Mahâvirasya muktigamanât paçcât  
navaçataaçîti 980 varsheshu gateshu Devarddhigaṇikshamâçramaṇena  
kâlaviçeshasya vuddhihiyamânâṃ (read buddhiṃ hiyamânâṃ) jñâtva  
siddhântavicchedam bhâvinam vicintya prathamadvâdaçavârshakasya  
(read varshikîyadurbhikshasya) prânte sarvasâdhûnâm (supply saṅgham)  
sammîlya (!) Vallabhînagaryâm çrisiddhântaḥ pustakeshu kṛitaḥ pusta-  
keshu likhitaḥ; pûrvaṃ sarvasiddhântânâm pâṭhanam ca mukha-  
pâthenai 'vâ "sit, tataḥ paçcâd gurubhiḥ pustakena siddhântaḥ  
çishyebhyaḥ pâṭhyate, iyaṃ rîtir abhût. kecid âcâryâ atra evam  
âhuḥ: bhagavato muktigamanânantaram navaçataaçîtivarshair Dhru-  
vasenasya râjñâḥ putraçokanivâraṇâya sabhâlokaśamakṣam Kalpa-  
sûtram çrâvitam; punar navaçatatrinavativarshaiḥ çriVîranirvânât  
çriSkandîlâcâryair dvitîyadvâdaçavarshikîyadurbhikshaprânte Mathu-  
râpuryâm sâdhûn sammîlya (!) siddhântaḥ pustakeshu likhitaḥ. yato  
Valabhîvâcanâyâtasthavirâvalî vâcyate, ekâ punar Mâthuriyavâcanayâ  
sthavirâvalî procyate; anyo pi yaḥ kaçcit parasparam siddhântaiḥ  
(vi)saṃvâdo driçyate, sa sarvo 'pi vâcanâyâ eva bhedah. punar atra  
pûrvâcâryâḥ kecid evam âhuḥ: çriVîranirvânât navaçataaçîtivarshaiḥ  
siddhântaḥ pustakeshu likhitaḥ, navaçatatrinavati-993-varshaiḥ Kâla-  
kâcâryeṇa pañcamîtaḥ caturthyâm çriparyuṣaṇâparva kṛitam. atra  
bahavo viçeshâḥ santi, te gitârthâḥ jânanti. çriÂvaçyakasûtre pa-  
ñcavidham pratikramaṇam uktam: 1 devaçikam (?) 2 râtrikam, 3  
pâkshikam, 4 caturmâsikam, 5 saṃvatsarikam. yadâ caturthyâm  
paryuṣaṇâparva sthâpitam, tadâ tu pâshî (read pâkshî) caturdaçi-  
dine caturmâsikam api ekatrai 'va sthâpitam, yataḥ granthe uktam  
asti: *caumâsaga paçîkamaṇam pakḥhiya divasaṃmi* . . evam  
pâthaḥ katham milati? tasmâd evaṃ jñâyate: pâkshikam catur-  
daçyâm, caturmâsikam pûrṇimâyâm, etad ubhayam api pâkshîdine  
ekatra kṛitam. etasya paramârthas tu prathamasaṃvâcâryâm ca  
vyâkhâto 'sti. (Kalpadruma.)

Rishimaṇḍalaparakaraṇa and its commentary by Padmaamandiragiri  
(saṃvat 1553) run thus:

*dubbhikkhammi paṇatthe*  
*punaṃ avi melitta samaṇa-saṃghâo |*  
*Mahurâe añuugge*  
*pavattio Khaṇḍileṇa tayâ || 213 ||*

*com.* gâthârthaḥ sugamo navaraṃ tenâ 'nuyogas tadâ pravartito, vâcanâ tu calitâ 'grataḥ. bhâvârthaḥ suviçishṭasampradâybhâvân no 'ktaḥ.

*sutt-'attha-rayana-bharie*  
*khama-dama-maddava-guṇehi sampanne |*  
*Devaddhi-khamâsamane*  
*Kâsava-gutte paṇivayâmi || 214 ||*

*com.* gâthâ sugamai 'va, viçeshaç câ 'yaṃ: çrîViranirvâṇât açityadhikanavaçatavarsheshu Devarddhikshamâçramaṇair hi kâladoshât sarvâgamânâṃ vyavacchittim avalokya te pustakeshu nyastâḥ. pûrvam pustakânapekshayai 'va guruçishyayoḥ çrutârpaṇa-graṇavyavahâro 'bhûd iti vṛiddhasampradâyaḥ.

## II. Sthavirâvali.

1) Maṇḍitaç câ 'sau nâmnâ putraç ca Dhanadevasye 'ti Maṇḍita-putra iti samâsaḥ. keciç ca Maṇḍita iti nâma vyâcakshate, anye ca *Maṇḍiyaputte tti* Maṇḍitasya putra Maṇḍitaputra iti samarthayanti, tatra ca Maṇḍita iti Dhanadevasya nâmantaram ūhyam. Maṇḍita-Mauryaputrayor ekamâtṛikatvena bhrâtror api yad bhinnagotrâ-bhidhânaṃ tat prithagjanakâpekshayâ. tatra Maṇḍitasya pitâ Dhana-devo, Mauryaputrasya tu Mauryo, mâtâ tu Vijayadevy evai 'kâ; avirodhaç ca: tatra deçe ekasmin patyan mṛite dvitīyapatidharanasyeti (!?) vṛiddhâḥ. S.

2) samastagaṇipīṭakadhârakâḥ. gaṇo 'stī 'ti gaṇi bhâvâcâryas tasya pīṭakam iva ratnâdikaraṇḍakam iva gaṇipīṭakam dvâdaçâṅgī; tad api na deçataḥ Sthûlabhadrasye 'va, kiṃ tu samastaṃ sarvâ-ksharasamnipâtivât tad dhârayanti sūtrato 'rthataç ca ye te tathâ. S.

3) In the more modern commentaries the legends of the seven first and some later Theras are told at their proper places. They contain nearly all the Çvetâmbaras know of the early history of their church. As I intend to publish next the *Parīçishṭaparva* or *Sthavirâvalīcarita* of Hemacandra, and some other historical treatises of the Jainas, I omit the legends here, and restrict my extracts to the explanation of the text.

Çayyambhava is said to have composed the *Daçâvaikalika-sûtra* for the benefit of his son. The following stanza is found identically at the end of that work, and in the *Ṛishimaṇḍa-laprakaraṇa*:

*Sijjambhavaṃ gaṇaharaṃ*  
*jīṇa-paḍimâ-damsaṇeṇa paḍibuddhaṃ |*  
*Maṇaga-pīyaraṃ dasakâ-*  
*liyassa nijjūhagaṃ vaṇḍe ||*



4) *Sutthiṃyasuppaḍibuddhāṇaṃ ti*. susthitau suvihatakriyā-nishṭhau, supratibuddhau sujñātataṭṭvau tato viṣeṣaṇakarmadhārayaḥ, koṭīkakākandakāv iti nāma; anye tv ittham ācakshate: susthitasupratibuddhāv iti nāma, koṭīkakākandakāv iti virudaprāyaṃ viṣeṣaṇaṃ: koṭyaṃṣasūrimantrajāpaparijñānādinā kauṭīkau, kākandyaṃ nagaryaṃ jātatvāt kākandakau, tato viṣeṣaṇasamāsaḥ. ye tu susthitasupratibuddha ity ekam eva nāma manyante tadabhiprāyaṃ na vidmo dvitvavyāghātāt. yadi param: madhukaiṭṭanyāyena susthiteṇa saḥacaritaḥ supratibuddhaḥ susthitasupratibuddha iti pakṣaḥ ṣaṇaṃ, tatra ca pūjyavād bahuvacanaṃ jñeyam. S.

5) bahavo 'tra vācanābhedā lekhakavaigunyaḥ jātāḥ. tattatstha-viraṇaṃ ca ṣākhāḥ kulāni ca prāyaḥ sāmpratam nā 'nuvartante nāmāntaratirohitāni vā bhaviṣyanti, ato nirṇayaḥ kartum na pāryate pāṭheshu. tathā hi ṣākhāsu: kvacid ādarṣe *Koḍavaṇṇi* (6) 'ti, kvacit *Kuṇḍadhāṇi* 'ti; tathā hi kvacit *Puṇṇapattiyā* (7) iti, kvacit *Suvaṇṇapattiyā* iti. evaṃ kulesh v api, kvacit *Ullagaccha taiyaṃ* (7,6) *ti* pāṭhaḥ, kvacit *aha Ullagaṃḍha taiyaṃ ti*. tasmād atra bahuṣrutā eva pramāṇam, mā 'bhūḍ utsūtram iti. tatra kulam ekācāryasamṭatiḥ, ṣākhāsu tasyām eva samṭatau puruṣaviṣeṣhāṇam prīthak prīthag anvayā, ekavācanācāryayatīsamudāyo gaṇaḥ:

*tattha kulam vineyaṃ  
egāyariyassa samṭati-jāo |  
donha kulāṇa miho puṇa  
sāvikkhāṇaṃ gaṇo hoi ||*

*tti* vacanāt. athavā ṣākhā vivakṣhitādyapurushasya samṭāno, yathā Vairasvāmināmnā Vairaṣākhā, 'smākaṃ kulāni tu tacchishyāṇam prīthak prīthag anvayā, yathā Cāndrakulaṃ Nāgendrakulam ity-ādi. S.

6) *Chulue Rohagutte tti* vipratipattiyavasthāyāṃ dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā-"kya-ṣaṭ - padārtha - prarūpakatvāt ṣaṭ, gotreṇa Ulūkatvād Ulūkaḥ; ṣaṭ cā 'sāv Ulūkaḥ ca Ṣaḍulūkaḥ. Ulūkatvam eva vyanakti: *Kosie gottenaṃ ti* ulūkakaucikaḥ abdayor nā 'īṭhabhedāḥ. *Terāsiya tti* Trairāṣikā, jīvā-'jīva-nojīvā-"khyarācitrayaprarūpiṇas tacchishyapraṇishyāḥ. — Then follows the legend about Rohagupta (544 A.V.) The Vaiṣeṣhika Philosophy is said to have been developed out of the Trairāṣika-doctrin: krameṇa Vaiṣeṣhikadarṣanaṃ tataḥ prarūḍham. S.

The name Aulūkadarṣana or Owl-Philosophy is given to the Vaiṣeṣhika, perhaps because of 'the bewildering style of elucidation in which the Naiyayiks glory', or because one of the first doubts raised in Vaiṣeṣhika-Nyāya treatises is that about the nature of darkness, whether it be a *dravya* or not. Thus says ṣṛiHarsha in the Uttara-Naishadhīya XX, 36:

dhvāntasya vāmora vicāraṇāyaṃ  
Vaiṣeṣhikaṃ cāru matam matam me |  
Aulūkam āhu khalu darṣanaṃ tat  
kṣhamaṃ tamastattvanirūpanāya ||



Or, as Prof. Weber thinks, the name Aulukya for Kâṇḍa had its origin in a quibble on the word kâṇḍa, which means either 'follower of Kaṇḍa' or 'crow-eater'.

12) atrā 'ntare *vandāmi Phaggumittam ca* ityādi gāthā-vṛindam bahushv ādarṣeshu dṛiṣyate, katipayapustakeshu ca: *therassa nam ajja Phaggumittassa Goyamaguttassa ajja Dhaṇagiri there amtevāsī Vāsittagotte* ityādi yāvat: *therassa nam ajja Sihassa Kāsavagottassa ajja Dhamme there amtevāsī Kāsavagotte, therassa nam ajja Dhammassa Kāsavagottassa ajja Saṃḍile there amtevāsī* iti paryantaṃ dṛiṣyate, tadanantaraṃ ca *vandāmi Phaggumittam ca* ityādi gāthās; tatra ca gadyoktārthaḥ punaḥ padyaiḥ saṃgrihīta iti na paunaruktyam bhāvanīyam. S.

### III. Sāmācāri.

2) *kadiyāim* kaṭayuktāni; *ukkaṃpiyāim* dhavalitāni; *channāim* triṇādibhiḥ; *littāim* chaganādyaiḥ, kvacit *guttāim ti* pāṭhas, tatra guptāni vṛitikaraṇadvārapidhānādibhiḥ; *ghaṭṭhāim* vishamabhūmibhañjanāt; *maṭṭhāim* ḥlakṣhṇīkṛitāni, kvacit *saṃmaṭṭhāim ti* pāṭhas tatra samantān mṛishṭāni masiṇīkṛitāni sammṛishṭāni; *saṃpadhūmiyāim* saugandhyāpādanārthaṃ dhūpanair vāsītāni; *khātodagāim* kṛitapraṇālirūpajalamārgāni; *khāyaniddhamañāim niddhamañam khālam* gṛihāt salilaṃ yena nirgacchati; *appaṇo aṭṭhāe* ātmārthaṃ gṛihasthaiḥ kṛitāni; parikarmītāni, karoteḥ kāṇḍaṃ karotī 'ty ādāv iva parikarmārthatvāt; paribhuktāni svayam paribhujyamānatvāt; ata eva pariṇāmitāni acittīkṛitāni; tataḥ savimṣatirātre māse gate amī adhikaraṇadoshā na bhavanti. yadi punaḥ sādharmaḥ: sthitāḥ sma iti brūyus, tadā te pravrajitānām avasthānena subhikṣhaṃ sambhāvya gṛihīṇas taptāyogolakalpād amṭāla-(? also in the Kalpalatā)-kshetrakarṣhaṇagṛihacchādanādini kuryuḥ, tathā cā 'dhikaraṇadoshā; atas tatparihārāya pañcāṣṭā dinaiḥ sthitāḥ sma iti vācyam . . . . . iha hi paryuṣaṇā dvidhā: gṛihijñātājñātabhedāt. tatra gṛihīṇām ajñātā, yasyām varshāyogyapīṭhaphalakādau yatne kalpoktā dravya-kshetrakālabhāvasthāpanā kriyate, sā "śhādhapaurṇamāsyām pañcapañcadinavṛiddhyā yāvad bhādrapadasitapañcamyām cai 'kādaṣas parvatithishu kriyate. gṛihijñātā tu yasyām sām̐vatsarikāticārālocanaṃ luñcanaṃ Paryuṣaṇākālpasūtrakarṣhaṇaṃ caityaparipāṭi ashtamaṃ sām̐vatsarikapratikramaṇaṃ ca kriyate. yayā ca vrataparyāyavarshāni ganyante, sā nabhasyaṣuklapaṇcamyām Kālakasūryādeṣāc caturthyām api janaprakāṣaṇaṃ kār्या. yat punar abhivardhitavarshe dinavimṣatyā paryuṣhitavyam ity ucyate, tat siddhāntaṭippanānām anusāreṇa, tatra hi: yugamādhye pausho yugānte cā 'śhādha eva vardhate, nā 'nye māsās; tāni cā 'dhunā na samyag jñāyante, 'to dinapañcāṣṭai 'va paryuṣaṇā saṃgate 'ti vṛiddhāḥ. tataḥ ca kālāvagraho jaghanyato: nabhasyasitapañcamyā ārabhya

kārttikacaturmāsāntaḥ saptatidinaṁānaḥ; utkarshato varshāyogya-kshetrāntarābhāvād āśhāḍhamāsakalpena saha vṛishṭisadbhāvāt, mārgaḥirsheṇā 'pi saha shaṇ māśā iti. dravyakshetrakālabhāvasthāpanā cai 'vam. dravyasthāpanā: tṛiṇaḍagala(?)kshāramallakādinaṁ paribhogaḥ, sacittādināṁ paribharaḥ. tatra sacittadravyaṁ ḥaiksho na pravrajyate aticṛaddhaṁ rājānaṁ rājāmātyādikaṁ vā vinā, acittadravyaṁ vastrādi na grihyate, micṛadravyaṁ ḥaikshaḥ sopadhikaḥ. evaṁ āhāravikṛitisapustārakādidravyeshu paribhoga-paribhārau yojyau. kshetrasthāpanā: sakroḥaṁ yojanaṁ, kāraṇa-bālaglānavaidyaushadhyāḍau catvāri pañca vā yojanāni. kālāsthāpanā: catvāro māśā, yac ca tatra kalpate, bhāvasthāpanā: krodhādinaṁ viveka, īryābhāshādisamitishu co 'payoga; iti kṛitaṁ vistareṇa. S. This exposition is clear on the whole, but some of its details I do not understand.

9) tatro 'dakāndraḥ karo yāvatā ḥushyati, tāvān kālo jaghanyaṁ landam, utkrishṭam pañcā 'horātrās, taylor antaram madhyam. S.

14) *atthegaiyāṇaṁ* ityādi: asty etad yad ekeshāṁ sādḥūnāṁ purata evaṁ uktapūrvam bhavati, gurubhir iti gamyate. cūṛṇau tu: *atthegaiyā āyariyā* ity uktam, *atthaṁ bhāsei āyario* iti vācanāt; arthia eva anuyoga eva, ekāyitā ekāgratā, arthaikāyitās teshāṁ. athavā 'sty etad yad ekeshāṁ ācāryāṇāṁ idam uktam bhavati 'ty evaṁ vyākhyeyam; tatra shashṭhī tṛitīyārthe tataḥ cā 'cāryair idam uktam bhavati. S. *atthiṇaṁ* has the same meaning in § 19.

*paḍigāhittae* is rendered *pratigrahātum*, which would regularly become \**paḍiggahittae*. पडिगाहित्तए might be a mistake of the transcribers for पडिग्गहित्तए. But the word occurs too frequently for that. Besides, double *g* is generally written य, which sign, however, is never used in our word. *paḍigāhittae* (also written *paḍigāhettae*) is the infinitive of the causative *paḍigāhe* = *pratigrāhaya*. From the same base are derived the forms *paḍigāhe* (which I take to be the 2d person of the imperative, though it is rendered by *pratigrīhṇīyās*, just as *dāve* by *dadyās*) and *paḍigāhehi*. The causative bases *paḍigāhe* and *dāve* are used for the simplex.

18) This paragraph has been translated in the Introd. p. 27 note. kvacit *pāhisi*-sthāne *dāhisi* tti dṛiḥyate tac cā 'tihrīdyam svayaṁ vā bhuñjīthā anyasādhor vā dadyā iti. evaṁ ukte grihṇāse tasya sādhoḥ kalpate etc. S.

19) *kadāim* ti kṛitāni tair anyair vā ḥrāvakatvaṁ dāne ḥrādhatvaṁ vā grāhitāni; *pattiyāim* pratyayitāni prītikarāṇi vā; *thijjāim* ti sthairyam asty eshv iti sthairyāṇi [the neuter abstract instead of the adjective, just as *ārogga*, *pāmokkha* etc.] prītau dāne ca sthirāṇi; *vesāsīyāim* ti dhruvaṁ lapsye 'haṁ tatṛe 'ti viḥvāso yeshu vaiḥvāsikāni; *sammayāim* ti sanunatayanti praveḥāni; *bahumayāim* ti bahavo 'pi sādḥavo nai 'ko dvau vā matā yeshu

bahūnām vā grīhamānushānām mataḥ sādhipraveṣas, tāni bahumatāni; *anumayāim ti* anumatāni dātum anujñātāni, aṇur api kshullako 'pi mato yeshu sarvasādhūsādhāraṇatvān, na punar mukhaṃ dṛiṣṭvā tilakaṃ karshayanti 'ty anumatāni 'ti vā. S.

20) nityam ekāṇanāḥ. *goyarakālam ti* ekasmin gocaracaryākāle sūtrapauruṣhyanantaram ity arthaḥ . . . . . *nanmatthe* ityādi ṇakāro vākhyādāv alaṃkārarthaḥ. anyatrā "cāryavaiyāvṛittyāt; ācāryavaiyāvṛittyād anyatra tad varjayitve 'ty arthaḥ. ācāryavaiyāvṛittyam hi yady ekabhuktena kartum na pārayati, tadā dvir api bhuktaṃ; tapaso hi vaiyāvṛittyam gariyaḥ. evam upādhyāyādishv api. *avyañjanajāyaeṇam ti* na vyañjanāni bastikūcakakshādiromāṇi jātāni yasyā 'sau avyañjanajātas, tataḥ: svārthe kaḥ (Hem. II 164), avyañjanajātakād anyatra, yāvad adyā 'pi tasya vyañjanāni no 'dbhidante, tāvad dvir api bhojanaṃ na dushyati 'ty arthaḥ. atra ca ācāryaḥ ca vaiyāvṛittyam asyā 'stī 'ty abhrāditvād apratyaye vaiyāvṛittyāḥ ca vaiyāvṛittyakaraḥ. ācāryavaiyāvṛittyam tābhyām anyatra; evam upādhyāyādishv api neyam. ācāryopādhyāyatapasviglānakshullakānām dvirbhuktasyā 'py anujñātavād, evam api vyākhyā. S.

21) There being two daily meals, *caturthabhojin* is called he who partakes of one meal only in two days, etc.

caturthabhoji prātar na caramapauruṣhyam nishkramyo 'pācra-  
yād āvaçyikyā nirgatya pūrvam eva vikaṭam udgamādiçuddham  
bhuktvā prāsukāhāram pītvā ca takrādikaṃ saṃsṛiṣṭhakalpaṃ vā,  
patadgraham pātraṃ saṃlikhya nirlepīkṛitya, sampramṛijya ca prak-  
shālya. S.

25) tatro 'tsvedimam piṣṭajalam bhrītahastādikshālanajalam vā; saṃsvedimam saṃsekimam vā. [I think *saṃseima* to be in Sanskrit *saṃvedima*; comp. *maṇamsī* = *manasvin* (Hem. I 26)], yat parṇādi utkālya çitodakena sicyate, tat. *cāulodagam* taṇḍula-  
dhāvanodakam tilodakam mahārāshṭrādishu nistvacitatiladhāvana-  
jalam; tushodakam vrīhyādīdhāvanam; yavodakam yavadhāvanam;  
āyāmako 'vaçrāvaṇam (avasrā?); sauvīrakam kañjikam; çuddhavikaṭam  
ushnodakam, *uṣiṇaviyaḍe* iti ushṇajalam; tad api asiktaṃ yataḥ  
prāyeṇā 'sṭhamordhvaṃ tapasvino dehaṃ devatā 'dhitishṭhati . . . .  
*paripūe tti* vastragalitam aparipūte triṇakāshṭhādi gale laganāt;  
tad api parimitam, anyathā jirṇam syāt. kvacit: *se vi ya naṃ*  
*bahusaṃpunṇe, no vi ya naṃ abahusaṃpunṇe* ity api dṛiçyate,  
tatra īśhaḍ aparisaṃāptaṃ sampūrṇam bahusaṃpūrṇam, nāmnaḥ  
prāg bahur ve 'ti bahupratyayaḥ, atistokatāre hi triṇmātrasyā 'pi no  
'paçama iti. S. •

26) saṃkhyayo 'palakshitā dattayo yasye 'ti saṃkhyāta-  
dattikas tasya dattiparimāṇavata ity arthaḥ. S.

27) upācraçyāc çayyātaragṛihād ārabhya yāvat saptagṛihāntaraṃ  
saptagṛihamādhye *saṃkhaḍim ettae tti* saṃskriyata iti saṃskṛitir  
odanapākas tām etuṃ gantuṃ na kalpate, piṇḍapātārthaṃ tatra

na gacched ity arthaḥ. teslāṃ grihāṇāṃ sannihitatayā sādhuḡaṇa-  
hritahṛidayatveno 'dgamādidoshasambhavāt. etāvatā ṣaṃyātaragriham  
anyāni ca śhaḍ āsannagrihāṇi varjayed ity uktam. kasya na kalpata  
ity āha: *saṃnīyattacārissa* nishiddhagrihebhyaḥ saṃnivṛttaḥ saṃ-  
carati viharatī 'ti saṃnivṛttacāri pratishiddhavarjakaḥ sādhus. tasya  
bahavas tv evaṃ vyācakshate saptagrihāntaraṃ *saṃkhaḍḍim* ca  
janasaṃkulajemanavārālakshaṇāṃ gantuṃ na kalpate. yat uktam  
pratibhāti, tad vyākhyānam pramāṇikartavyam. dvitīyamate ṣaṃyā-  
taragriham anyāni ca sapta grihāṇi varjayed ity uktam. tṛtīyamate  
ṣaṃyātaragriham anantaragrihaṃ sapta cā 'nyāni varjayed ity uktam.  
*uvassayassa pareṇaṃ ti* upācṛayāt parataḥ saptagrihāntaram etuṃ  
na kalpate. *paraṃpareṇaṃ ti* paramparayā vyavadhānena saptagrihā-  
ntaram etuṃ na kalpate. ṣaṃyātaragrihād anantaram ekaṃ grihaṃ,  
tataḥ saptagrihā(ni), iti paramparatā. S.

28) *pāṇipadiggahiyassa* (he who uses his hand instead of an  
alms bowl) jinakalpikādeḥ; *kaṇagaphusiyā* phusāramātram; avaṣyāyo  
mihilā varshaṃ vā; vṛṣṭikāyo 'pkāvavṛṣṭiḥ. S.

29) *agihamsi tti* anāchādite ākāṣe. S.

dakam bahavo bindavo, dakarajo bindumātram, dakaphusiyā  
phusāram avaṣyāyo ity arthaḥ. S.

31) *vagghārījavuttthikāo tti* acchinnaḍhārāvṛṣṭir . . . . .  
*saṃtaruttaramsi* āntaraḥ sautrakalpa, uttara aurṇikas, tābhyaṃ  
prāvṛtasyā 'lpavṛṣṭau gantuṃ kalpate. athavā: antara iti kalpaḥ;  
uttara iti varshākalpaḥ kambalyādīḥ. Cūṇikāras tv āha: *am-  
taram rayaharaṇaṃ padiggaho vā uttaram pāuraṇakappo, telim  
saha tti*. S.

32) *nigijjhīya* 2. sthitvā sthitvā varshati. S.

vikaṭagrihe āsthānamaṇḍapikāyāṃ yatra grāmyaparśhaḍ upa-  
viṣati. S.

33) āgamanāt pūrvakālam; athavā pūrvam sādhuṛ āgataḥ paṇcād  
dāyako rāddhum pravṛtta iti pūrvāgamanena hetunā pūrvāyuktas  
tanḍulodanaḥ kalpate paṇcādāyukto bhiliṅgasūpo na kalpate. tatra  
pūrvāyuktaḥ sādhuṛāgamanāt pūrvam eva svārthaṃ grihasthaiḥ paktum  
ārabdhaḥ. S. This is, according to the commentator, the orthodox  
interpretation of *pūrvāyukta*; two others are rejected as *anādeṣau*;  
viz., 1) pūrvāyukta = yac cullyāṃ āropitam, 2) pūrvāyuktam yat  
samihitam i. e. yat pākārtham upaḍhaukitam.

36) ekatrāyataṃ subaddham bhāṇḍakam pātrakādy upakaraṇaṃ  
ca kṛtvā vapushā saha pravṛitya. S.

38) *atthi ya ittha keya iti* asti cā 'tra kaṣcit pañcamah;  
*atthi yāim tha* iti pāṭhe tu *tha* iti vākhyālanākāre *atthi yāim ti*  
bhāṣhāmātram asti ce 'ty arthaḥ . . . *ñham* vākhyālanākāre.

41) icche 'tyādi, icchā ced asti tadā etc. S.

44) cakshushā jñātvā dṛṣṭvā ca pratilekhitavyāni pariharta-  
vyatayā vicāraṇīyāni . . . . . paṇaka ulli sā ca prāyaḥ pravṛṣhi  
bhūmikāśṭhabhāṇḍādishu jāyate, yatro 'tpadyate, taddravyasama-  
varṇaḥ ca. *nāmaṃ paṇmatte* iti nāma iti prasiddhaṃ. 2. bijasū-



kshmaṇ: kaṇikâçâlyâdibijânâṃ *nahê* 'ti rūdhâ nakhikâ. 3. harita-sûkshmaṇ: navodbhinnaṃ prithivisamavarnaṃ haritaṃ tac câ 'lpaṣaṃhananativât stokenâ 'pi vinaçyate. 4. pushpasûkshmaṇ: vaṭoḍu-mbarâdinâṃ tatsamavarnaṭvâd alakshyaṃ tac co 'cchvâsenâ 'pi virâdhyate. 5. aṇḍasûkshmaṇ: uddamçâ madhumakshikamatkuṇâdyâs, teshâṃ aṇḍam uddamçâṇḍam; utkalikâṇḍam lûtâpuṭâṇḍam; pipîlikâṇḍam kiṭikâṇḍam; halikâ gñihakokilâ vrâhmaṇî vâ tasyâ aṇḍam halikâṇḍam; *hallohalîyâ ahilodî saraḍî kakkîṇḍî 'ty* ekârthâḥ, tasyâ aṇḍam; etâni hi sûkshmaṇi syuḥ. 6. layanam: âçrayaḥ sattvânâṃ, yatra kiṭikâdyaneкасûkshmasattvâ bhavanti 'ti. layanasûkshmaṇ yathâ: uttiṅgâḥ bhûyakâ gardabhâkṛitayo jîvâs teshâṃ layanam bhûmâv utkirṇagñiham uttiṅgalayanam. bhṛigu çushka-bhûrâjî jalaçoshânantaraṃ kedârâdisphuṭitâ dalir ity arthaḥ. *ujjâe tti* bilam (ñijubilam, Subodhikâ); tâlamûlakam tâlamûlâkâram adhaḥ prithu uparî sûkshmaṇ vivaram; çambûkâvarttam bhramaraçñiham. 7. snehasûkshmaṇ: *osa tti* avaçyâyo yaḥ khât patati himastyânoda-binduḥ; mihikâ dhusarî; karakâ ghanopalaḥ; haratanur bhûmîḥçñita-triṇâgrabindurûpo yo yavâṅkurâdau driçyate. 8. S.

46) âcâryaḥ sûtrârthavyâkhyâtâ digâcâryo vâ; upâdhyâyaḥ sûtrâdhyâpakaḥ; sthaviro jñânâdishu sîdatâṃ sthîrîkartâ udyatânâṃ upavṛṇihakaç ca, pravartako jñânâdishu pravartayitâ . . . . gaṇî yasya pâreçve âcâryâḥ sûtrâdy abhyasyanti, gaṇîno vâ 'nye âcâryâḥ sûtrâdyartham upasampannâḥ, gaṇadharaḥ tîrthakṛicchishyâdîḥ, gaṇâ-vacchedako yaḥ sâdhûṇ gñihîtvâ bahiḥ kshetre âste gacchârthaṃ kshetropadhimârgaṇâdau pradhâvanakartâ sûtrârthobhayavit; yaṃ vâ spardhakâdhipatitvena sâmanyasâdhum api puraskṛitya viharati . . . . S.

pratyapâyam apâyam apâyaparihâraṃ ca jânanti. pratikûlo 'pâyasya pratyapâya itî vîgrahenâ 'pâyaparihâre 'pi pratyapâyâçabdo vartate. S.

47) viharabhûmiç caityagamaṇam vicârabhûmiḥ çarîracintâdyartham gamanam. S.

The scholiasts explain *dujjattae* by *hiṇḍitum*. It is, I think, a denominative verb from the base *dûta*, Skrt.: \**dûtîyati* in the sense of: he runs as messenger, though that word would become in Prâkṛit \**dûjjai*. Or is *dujjai* derived from the base *duia* = *dvitîya*?

51) apaççinamaraṇântas tatra bhavâ, ârshatvâd uttarapada-vṛiddhau, apaççinamâraṇântikî sâ câ 'sau saṃlekhanâ tasyâ *jûsaṇa tti* sevâ, tayâ *jûsie tti* kshapitaçarîro 'ta eva pratyâkhyâtabhakta-pânaḥ; pâdapopagataḥ kṛitapâdapopagamaṇaḥ. S.

52) âtâpayitum ekavâram âtape dâtum; pratâpayitum punaḥ punaḥ . . . sthânâṃ ūrdhva sthânâṃ tac ca kâyotsargalakshaṇam. S. I have not been able to make out the exact meaning of *kâyotsarga*. I suppose *kâyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccâkucikasya, kuṇca parispande, akucikâ 'parispandâ



niçcalâ yasya kambikâ na calati, adriçhabandhane hi saṃgharshân matkuṇakunthvâdivadhaḥ syât. uccâ hastâdi yâvat, yena pipilikâdivadho na syât, sarpâdir vâ na daçet; uccâ câ 'sâv akucâ co 'ccâkucâ kambâdimayî çayyâ sâ vidyate yasyâ 'sâv uccâkuciko, na uccâkuciko nîcasaparispandaçayyâkas tasya. anarthakabandhinaḥ pakshamadhye 'narthakaṃ nîlprajojanam ekavâro 'pari dvau trîṃç caturo vâ vâran kambâsu bandhân dadâti, catur upari bahûni vâ 'dâkâni (?) badhnâti, tathâ ca svâdhyâyapalimanthâdayo doshâḥ. yadi cai 'kâṅgikaṃ campakâdipattṃ labhyate, tadâ tad eva grâhyam bandhanâdiprakriyâparihârât. amitâsanikasya abaddhâsanasya sthânât sthânântaram hi muhur muluḥ saṃkrâman sattvavadhaḥ pravartate; anekâni vâ âsanâni sevamânasya anâtâpinaḥ saṃstârakapâtrâdinâm âtape 'datus, tatra ca panakasamsaktyâdayo doshâ upabhoge ca jîvavadhaḥ. upabhogâbhâve co 'pakaramam adhikaram eve 'ti. asamitasye "ryâdishu etc. S.

55) *tau uccârapâsavaṇabhûmî* iti. anadhisahishṇos tisro 'ntaḥ, adhisahishṇoç ca bahis tisraḥ. dûravyâghâte madhyâ tadvyâghâte âsannâ ity âsannamadhyadûrabhedât tisraḥ . . . *osannam ti* prâyeṇa bâhulyene 'ty arthaḥ. S.

56) *tuo mattaya (!) tti* trîṇi mâtrakâṇi tadabhâve hi velâtikramaṇavegadhârâṇe âtmanavirâdhanâ, varshati ca bahirgamane saṃyamavirâdhanâ. atra cûrṇiḥ: *bâhim tassa gummiyâdigahaṇam teṇa mattae vosirittâ bâhim nittâ parittṭhavei, pâsavaṇe vi abhiggahito dhareṇi tassa sai jo jâhe vosirai so tâhe dhareṇi, na nikkhivai. suvaṃto vâ ucchanṇe thitayam ceva uvarim damḍae vâ doreṇa bamdhati gose asamsattiyâe bhûmîe parittṭhavei tti*. S. The Kiranâvalî and Kalpalatâ give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keçeshu hi apkâyo lagati sa ca virâdhyate, tatsaṅgâc ca shaṭpadikâḥ saṃmûrchanti, tâṃç ca kaṇḍûyamânaḥ khaṇḍayati nakhakshataṃ vâ çirasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'shaṭpadikâç chidyante'.

*pakkhiyârovaṇa tti* pâkshikam bandhadânaṃ saṃstârakadavarakâṇâm pakshe pakshe bandhâ moktavyâḥ pratilekhitavyâç ce 'ty arthaḥ; athavâ âropaṇâ prâyaçcittam pakshe pakshe grâhyam sarvakâlam viçeshato varshâsu. S.

59) iha pravacane 'dyai 'va paryushaṇâdine, kakkhata: uccailh-çabdal, kaṭuko: jakâramakârarûpo, vîgrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshâsû 'pâçrayâs trayo grâhyâḥ saṃsaktijalakplâvanâdibhayât. *taṃ* iti padaṃ tatre 'ty arthe sambhavyate. *veuvviyâ padilehâ* kvacic ca *veuttiyâ padilehâ* iti driçyate, nbhayatrâ 'pi punaḥ punar ity arthaḥ. *sâijjijyâ pamajjânâ* iti, ârshe: *je bhikkhû hatthakammaṃ kareṇi karimtaṃ vâ sâijjai tti* vacanât, *sâijji* dhâtur âsvâdane vartate. tata upabhujiyamâno ya upâçrayaḥ sa,

*kayamâṇe kaḍe tti* nyâyât *sâijjiu tti* bhanyate. tatsambandhinî pramârjanâ sâijjiyâ. yasminn upâçraye sthitâs tam prâtaḥ pramârjayanti, bhikshâgateshu sâdhushu, punar madhyâhne, punaḥ pratilékhanâkâle tṛtîyapraharânte, iti vâracatusṭayam pramârjayanti varshâsu, ritumadhye triḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramârjayanti, çeshopâçrayadvayaṃ tu pratidinam pratilikhanti pratyavekshante: mâ ko 'pi tatra sthâsyati, mamatvaṃ vâ karishyati 'ti. tṛtîyadivase pâdaproñchanakena pramârjayanti. ata uktam: *veuvviyâ paḍileha tti* kvacit *sâijjiyâ paḍileha tti* dṛiçyate, tatrâ 'pi pratilékhanâpramârjanayor aikyavivakshayâ sa evâ 'rthaḥ. S.

61) avagrihyo 'ddiçyâ 'ham amukâṃ diçam anudiçam vâ yâsyâmî 'ty anyasâdhubhyaḥ kathayitvâ. S.

pratijâgrati praticaranti gaveshayanti. S.

62) varshâkalpaushadhavaidyârtham glânasârâkaraṇârtham vâ yâvac catvâri pañca vâ yojanâni gatvâ pratinivarteta. S.

63) etam pûrvoktam sâṃvatsarikaṃ varsharâtrikaṃ sthavirakalpaṃ; yady api kimcij jñakalpikânâm api sâṃmânyam, tathâ 'pi bhûmnâ sthvirâṇâm evâ 'tra sâṃâcârî 'ti sthvirakalpapakamaryâdâṃ yathâsûtram yathâ sûtre bhaṇitam, na sûtravyapetaṃ, tathâ kurvataḥ kalpo bhavati, anyathâ tv akalpa iti yathâkalpaṃ; evaṃ kurvataç ca jñânâditrayalakshaṇo mârگا iti yathâmârgam; yathâ tathyaṃ yathai 'va satyam upadishṭam bhagavadbhis tathâ sanyag yathâ sthitam. *kâena tti* upalakshaṇatvât kâyavâūmanobhiḥ . . . . . sprishṭvâ âsevyâ; pâlayitvâ aticârebhyaḥ rakshayitvâ; çodhayitva çobhayitvâ vâ vidhivatkaraneṇa; tîrayitvâ yâvajjivam ârâdhya. S.

64) iti bravîmî 'ti çrîBhadrabâhusvâmî svaçishyân prati brûte: ne 'daṃ svamanîshikayâ bravîmî, kiṃ tu tîrthakaraṇâdharopadeçene 'ti. anena ca gurupâratantryam abhihitam. S.

# GLOSSARY.

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Th. refers to the Sthavirāvalī, S. to the Sāmācāriparyuṣhaṇā, T. to the Appendix.  
n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prākṛit  
word is identical with the Saṃskṛit prototype.

aikkamānti atikrāmanti S. 63.  
aiṃta part. praes. act. √i 207.  
aippamāṇa atipramāṇa 40.  
aimaṃca atimaṇca 100 seenotes.  
aimutta atimukta 37.  
airega (<sup>0</sup>ya) atireka 34, 59;  
sāi<sup>0</sup> 117, 147.  
aivayamta atipatat (ativrajat)  
35.  
aivega ativega 46.  
aisiribhara atīrībhara 34.  
aisesa atīṣeṣha 139.  
aīva atīva 90, 91.  
auṇaṭṭhi = ekonashasṭhi 136.  
auṇattarim ekonasaptati 178.  
auṇasaṭṭhi ekonashasṭhi 136  
v. l.  
aṃsa id. 36.  
aṃsuya aṃṣuka 32.  
akappa a-kalpa (anācāra) S. 58.  
Akampiya n. pr. Th. 1.  
akāsī akārshīt 146.  
akiṃcaṇa a-kiṇcana 118.  
akuīya akucika S. 53, 54.  
akuḍila a-kuṭila 114.  
akoha a-krodha 118.  
<sup>0</sup>akkha <sup>0</sup>aksha 14. T.  
akkhaya a-kshata 16.

akkhara akshara.savv<sup>0</sup> 138.  
akkhīṇa a-kshīṇa 19, 23.  
agāra id. 1, 89, 116, S. 2. =  
agārin S. 39; <sup>0</sup>vāsa 94, 147.  
agāri agārin S. 2. = agāriṇī S. 39.  
agihaṃsi na grihe S. 29.  
agga agra 14, 15, 35 T. etc.  
aggao agratas 187, Th. 4.  
aggaṇiya agrāṇī? 27 v. l.  
Aggidatta n. pr. Th. 5.  
Aggibhūi Agnibhūti Th. 1.  
Aggivesāyaṇa n. pr. Th. 1, 3.  
aggha argha mah<sup>0</sup> 61, 63, 66, 104.  
aṃka id. 27, 40.  
aṃkaṇa aṃkana 39.  
aṃkolla aṃkoṭha 37.  
aṃga id. 9, 34, 35, 36, 61,  
63 etc. = vedāṅga 10; aṭṭh<sup>0</sup> 64.  
aṃgaṇa id. 37, 118.  
<sup>0</sup>aṃgi aṅgin duvālas<sup>0</sup> Th. 2.  
aṃgulijjaga aṅguliya(ka) 61.  
<sup>0</sup>aṃguliya aṅguli(ka) 61.  
aṃgulī(li) id. 36, 100, 115.  
acalamāṇa a-calamāna 132,  
S. 44.  
acavala a-capala 5, 47, 88.  
acitta id. 118.  
acela (<sup>0</sup>ya) id. 117.



acca arcyā; name of a lava 124.  
 accunnaya atyunnata 36.  
 accchāyāṇa āchādāna 95.  
 accheraya ācchārya(ka) 19.  
 ajiṇa a-jina (asarvajña) 138.  
 ajiya a-jita 114.  
 Ajiya n. pr. 203.  
 ajja adya 6, 49, 57, 70, 106,  
 S. 59.  
 ajja ārya, prefixed to the names  
 of Theras and çākḥās; Voc.  
 ajjo Th. 1, S. 18, 52.  
 Ajjaghosa n. pr. 160.  
 Ajjacamdaṇā n. pr. 135.  
 Ajjaceḍaya name of a kula  
 Th. 7.  
 Ajjajakkhiṇī n. pr. 176.  
 ajjattāe adyatvāya (or ārya-  
 tayā.) Th. 2; S. 6, 7.  
 ajjava ārjava 120.  
 ajjiyā āryā 135, 176.  
 ajjhatthiya adhyātmika 19,  
 90, 93, 106.  
 ajjhayaṇa adhyayana 147, S. 64.  
 amcei ākuṇḍayati 15; 2ttā 15.  
 amchāvei ākarshayati 63;  
 2ttā 63.  
 amjaṇa id. 15, 27, 45.  
 amjali id. 5, 12, 15, 53, 115.  
 aṭṭha āṛta 92.  
 aṭṭhaṇasālā vyāyāmacālā or  
 pariçramacālā 60, 102.  
 aṭṭha artha (prayojāṇa H 2, 33.)  
 8, 12, 13, 50, 73, 83, 92, 119;  
 Th. 1, S. 1, 2, 18, 40, 64.  
 aṭṭha asṭhan 4, 63, 64, 114,  
 119, 145, S. 44. <sup>0</sup>ṇham 14.  
 aṭṭhamga asṭhānga 64.  
 aṭṭhattisaṃ asṭhātrimṇat 162.  
 aṭṭhama asṭhama 2, S. 23.  
 aṭṭhasaya asṭhādḥikaṃ çatam  
 113.  
 aṭṭhārāsa asṭhādaçan 128, 137,  
 175.  
 aṭṭhāvaya asṭhāpada 227.  
 aṭṭhi asthi 60.  
 aṭṭhiya a-sthita 132, S. 44.

Aṭṭhiyaggāma Asthikagrāma  
 122.  
 aḍḍha ardha 14, 15.  
 aḍḍhāijja ardhapṛitīya 142, 222.  
 anagāra an-agāra 118, 127, Th. 1.  
 anagāriyā anagāritā 1, 94, 116.  
 ananta an-anta 1, 16, 19, 127.  
 Ananta n. pr. 191.  
 anantara an-antara 2.  
 anavakamkhamāṇa an-ava-  
 kākṣhamāṇa S. 51.  
 anavaraya an-avarata 110.  
 anāgaya an-āgata 21, 25.  
 anāpucchittā an-āpicchya S.  
 46—51.  
 anāsava an-āçrava 118.  
 añijjina a-nirjina 19, 23.  
 añiya anika 14, 21.  
 anuoga anuyoga Th. 13.  
 anukampana anukampana 92.  
 anukampaya anukampa(ka) 30.  
 anukūla anukūla 95, 96,  
 anugacchai anugacchati 15;  
 2ttā 15.  
 anucariya anucarita 100, 102.  
 anucca anucca S. 53.  
 anujāṇau anujānātu 28.  
 anujja an-ūrja or an-ojaska 92.  
 anuttara an-uttara 1, 112,  
 114, 120, 127.  
 anuttaravavāiya anuttarau-  
 papātika (anuttareshu vijayādi-  
 vināneshu upapāto yeshāṃ te)  
 145, 166, 181, 225.  
 anudiçī vidiç S. 61.  
 anuddharī an-uddharin 132,  
 S. 44.  
 anuddhaya an-uddhūta (apari-  
 tyakta) 102.  
 anunāi anunādin 44.  
 anupainna anuprakīrṇa 46.  
 anupavisai anupaviçati 8,  
 60, 61. 2ttā 8, 60, 61, 72.  
<sup>0</sup>viṭṭha anupavishṭa 87, S. 32.  
 anupālittā anupālya S. 63.  
 anupuvva anupūrva 36.  
 anuppatta anuprāpta 10, 52, 80

aṇubhâva anubhâva 14.  
 aṇumaya anumata S. 19.  
 aṇurûva anurûpa eyâṇu<sup>91</sup>, 106.  
 aṇulitta anulipta 61.  
 aṇuloma anuloma 117.  
 aṇuvama an-upama 37.  
 aṇuvûhai(bûh) anuvr̥ṇṇhati 11,  
 53.  
 aṇega an-eka T, 60, 61, 100,  
 102, S. 52.  
 Aṇojjâ n. pr. 109.  
 aṇḍa id. S. 44, 45.  
 aṇṇa see anna.  
 aṇṇamaṇṇeṇaṇ anyonyam 72.  
 aṇṇayara see annayara.  
 aturiya a-tvarita 5, 47, 88.  
 attha atra Th. 9.  
 attha artha 9, 50, 79, S. 64.  
 atthamaṇa astamana 39.  
 attharaya âstaraka 63.  
 atthi asti 19, S. 19, 38, 39, 52, 59.  
 atthi asthi 60 v. l.  
 atthiṇaṇ S. 19, = atthegai-  
 yāṇaṇ see atthegaiya.  
 atthu astu; t̥thu 16.  
 atthegaiya see notes S. 14,  
 S. 14—19, 63.  
 athavvaṇaveya atharvaveda  
 10.  
 adakkhu adriṣṭvâ S. 19.  
 adaṭṭhu adriṣṭvâ S. 19 v. l.  
 adiṇṇa (adeṇṇa) a-deya 102.  
 adiṭṭha adriṣṭa S. 19 v. l.  
 adeva a-deva 142.  
 addha ardha 39, S. 57. <sup>9</sup>navā  
 195—203, 228. <sup>9</sup>navama 2, 147  
 etc. <sup>9</sup>aṭṭhama 9, 51, 79, 96, 152.  
 addhuṭṭha ardhatṛitiya 165,  
 Th. 1.  
 addhahâra ardhaḥâra (nava-  
 sarika) 61.  
 adharima id. see notes 102.  
 aṃta anta 45, 146, S. 63.  
 aṃta antar 38; = antaṇcitta 42.  
 aṃtagaḍa or aṃtakada anta-  
 kṛit 124, 146, 147 etc.  
 aṃtakula anta-kula 17, 19.

aṃtara id. S. 27.  
 aṃtara ântara; s' S. 31.  
 aṃtarâ arvâk S. 8, 62.  
 aṃtarâ antar (madhye) 30, 120.  
 aṃtarâvâsa varshârâtrī 122,  
 124.  
 aṃtariya antarita 70.  
 Aṃtarijjiyâ name of a ṣâkhâ  
 Th. 8.  
 aṃtiya antika 8, 12, 27, 50,  
 53, 65, S. 51.  
 aṃteura antaḥpura 90, 91, 112.  
 aṃtevâsi antevâsinī 127, 144, Th.  
 aṃtevâsiṇī antevâsinī Th. 5.  
 aṃtomuhutta antarmuhūrta?  
 226.  
 aṃdhayâra andhakâra 32, 59.  
 anna (aṇṇa) anya 10, 14, 55;  
 S. 39, 47.  
 annayara (aṇṇayara) anyatara  
 18, 76, 118, S. 50.  
 annayari fem. of the preceding  
 S. 48, 49, 52, 61.  
 annumannam anyonyam 46.  
 apacchima a-paṇcīma 122, S. 51.  
 apaḍinnavittâ a-pratijñāpya  
 S. 52.  
 aparaddha aparâddha 59.  
 aparâjiya a-parâjita 143; n.  
 pr. 171.  
 aparinnaya (<sup>9</sup>tta) a-parijñāpta  
 S. 40.  
 apâṇaya a-pâṇa(ka) 116, 120,  
 147 etc.  
 apuṭṭha a-prīṣṭa 147.  
 aṇṇarâvatti a-punar-âvri-  
 tti 16.  
 aṇṇarutta a-punar-ukta 110.  
 appa alpa 66, 104, S. 31.  
 appakamṇa a-prakamṇa 118.  
 appaḍibaddha a-pratibaddha  
 118, 119.  
 appaḍivâi a-pratipâtinī 112.  
 appaḍihaya a-pratihata 118.  
 appaṇ. âtman 8, 50, 63, 112,  
 120, 168, S. 2, S. 59.  
 appamatta a-pramatta 114.

apphoḍiya (<sup>0</sup>lia) âsphoṭita 35, T.  
 abīya a-dvitiya 116, 147.  
 abbhakkhāṇa abhyākhyāna  
 118.  
 abbhaṃgaṇa abhyañjana 60.  
 abbhaṃgiya abhyakta 60.  
 abbhaṇunnāya abhyanujñāta  
 47, 86, 110, S. 46.  
 abbhahiya abhyadhika 61.  
 abbhimḡ<sup>0</sup> see abbhhaṃḡ<sup>0</sup>.  
 abbhim̐tara abhyantara 100.  
 abbhim̐tara o abhyantaratas  
 32.  
 abbhim̐tariyā abhyantarikā 63.  
 abbhuggaya abhyudgata T.  
 abbhutṭhiya abhyutthita 119.  
 abbhutṭhei abhyuttishṭhati 5,  
 15, 2ttā 5, 87.  
 abhagga a-bhagna 114.  
 abhaya a-bhaya 16.  
 abhikkhaṇaṃ abhikkshṇam S.  
 17, 44, 53, 54, 61.  
 abhigaya adhigata 73.  
 abhigīṇhai abhigīṇhāti 94.  
 abhiggaha abhigraha 94.  
 abhiggahiya abhigīhita S. 54,  
 aṇ<sup>0</sup> S. 55.  
 abhigghāya abhigghāta 43.  
 Abhijasa name of a kula Th. 9.  
 abhitthunamāṇa abhi+√stu.  
 part. praes. act. 110.  
 abhithuvvamāṇa abhi+√stu.  
 part. praes. pass. 115 110 v. l.,  
 113 v. l.  
 Abhinamdaṇa n. pr. 201.  
 abhinamdamāṇa abhi+√nand.  
 part. praes. act. 110, 113.  
 abhinivvaṭṭa abhinirvṛitta 113  
 v. l.  
 abhinivviṭṭha abhinirvishṭa  
 113, 120.  
 abhinñāya abhiññāta Th. 5 etc.  
 abhibhaviya abhibhūya 114 v. l.  
 abhimuha abhimukha 15, 16,  
 T. 62.  
 abhirāma id. 32, 42—44, 46,  
 57, 61, 100 T.

abhilāva abhilāpa 151, 154.  
 abhivaḍḍh. abhi+√vridh. 1 pl.  
 praes. āmo 91; 33. pr. <sup>0</sup>itthā 91.  
 abhisam̐thunamāṇa abhi-  
 sam̐stuvat 113.  
 abhisamannāgae (nt?) ? S.  
 52 v. l.  
 abhisiccamāṇi abhishicya-  
 māmā 36.  
 abhisim̐cati id. 211.  
 abhiseya abhisheka 4, 33, T. 99.  
 abhīi abhijit 204, 205, 227.  
 abhīya a-bhīta 114.  
 amacca amātya 61.  
 amama a-mama 118.  
 amala a-mala 36.  
 amāṇa a-māna 118.  
 amāya a-māya 118.  
 amāvasā amāvāsyā 128.  
 amijja (amejja) a-meya 102.  
 amiya a-mita 34, S. 53.  
 amilāya a-mlāna 102.  
 am̐bara id. 14, 39, 46.  
 am̐bila amla 95.  
 am̐māpi u mātāpitṛi 108. <sup>0</sup>piyaro  
 104, <sup>0</sup>pīlhiṃ 110. <sup>0</sup>piṇṇaṃ 90.  
 am̐haṃ asmat Gen. 51, 74, 91,  
 106, 107 S. 7, 8. amhe Nom.  
 pl. 91, 106, S. 7.  
 ayaṃ see ima.  
 ayaṇa ayana 10, 114, 118.  
 ayala acala 16.  
 Ayalabhāya Acalabhrāṭṛi Th. 1.  
 Ara n. pr. 187.  
 arai a-rati 108, 118.  
 aranna (ṇṇ) aranya 118.  
 araya a-rajah 14.  
 araviṃda id. 46.  
 arahassa a-rahasya 121.  
 arahā a-rahās 121.  
 arahā arhat Nom. 121, 149—  
 160, 170—174, 204—212,  
 Gen. arahao 161—169, 174—  
 203. base arahanta Loc. sing.  
 74. n. pl. 17, 18, Acc. pl. 21.  
 Gen. pl. 16.  
 Ariṭṭhanemi n. pr. 170—183.

ariha arha mah'-61 jiviy'-83.  
 Arihadatta n. pr. Th. 10.  
 Arihadinna Th. 11.  
 arihâ arhat 46 Gen. pl. 1.  
 aruya a-ruja 16.  
 aruha arha in sar'aruha? 42  
 see notes.  
 alamkāra id. 85, 95, 102, 105,  
 115, 116.  
 alamkiya alamkṛita 61, 66,  
 104.  
 alâhi (nivāraṇe Hem. II 189)  
 S. 18.  
 aloha a-lobha 118.  
 allīṇa ālīṇa 92 T.  
 avakamkhamāṇa see aṇ<sup>0</sup>.  
 avakkamai apakrāmati 27;  
 2ttā 27.  
 avagaya apagata 60.  
 avacca apatya see ahā<sup>0</sup> and nir<sup>0</sup>.  
 avagijjhiya avagrihya S. 61  
 see notes.  
 avamjaṇajāyaya a-vyañjana-  
 jāta(ka) S. 20.  
 avaratta apararātra 2, 30, 90.  
 avasāṇa avasāna 61.  
 avasesa avaṣeṣa Th. 2. sā<sup>0</sup>  
 S. 36.  
 avaharai apaharati 28. 2ttā 28.  
 avi api (after cons.) 21, 44. Th.  
 13, S. 28.  
 aviggha a-vighna 114.  
 avitaha a-vitatha 18, 83, 138.  
 avilambiya a-vilambita 5, 47.  
 aveiya (avediya) a-vedita 19.  
 avvābāha (<sup>0</sup>vāha) a-vyābādha  
 16, 28, 30.  
 asaṃkhejja a-saṃkhyeya 28,  
 226.  
 asaṇa aṇa 83, 104. S. 40,  
 42, 43.  
 asaṃdidḍha a-saṃdigḍha 13.  
 asaṃbhamta a-sambhrānta 5,  
 47.  
 asīma aṣita 148.  
 asui see sui.  
 asubha a-ṣubha 28.

asura id. 113, 121, 143.  
 asoya aṣoka 37, 39, 59, 115,  
 116, 157, 211.  
 aha atha S. 43.  
 ahaṃ aham S. 52.  
 ahaya ahata 61.  
 ahara adhara S. 43.  
 ahavā athavā S. 26.  
 ahā = yathā in ahakkama 59;  
 ahābāyara 27. ahālamda S. 9;  
 ahāvacca Th. 5, 6 etc. ahā-  
 sannihiya S. 52; ahāsuhuma  
 27; ahāsutta etc. S. 63.  
 ahigaraṇa adhikaraṇa S. 58.  
 ahiya adhika 40, 63. sā<sup>0</sup>  
 117.  
 ahiyāsei adhyāsayati 117.  
 ahivai adhipati 14, 21, 27.  
 ahivaḍḍhāmo see abhi<sup>0</sup>.  
 ahīṇa a-hīṇa 9, 79.  
 ahe adhas 116, 120, S. 32, 36.  
 ahoratta ahorātra 118.

ā.

āi ādi ice' 196, 197, 198.  
 āikkhai ācashte S. 64.  
 āijja ādeya 36.  
 āiya ādika 60, 90, 91, 198—  
 203.  
 āiya āḍṛita 36. (or ācita see  
 pattiya).  
 āiṇaga ājina(ka) 32.  
 āu āyus 2, 9, 51.  
 āuṭṭittae kārayitum S. 49.  
 āutta āyukta puvv<sup>0</sup> pacch<sup>0</sup> S.  
 33, 34, 35.  
 āuya āyus; savv<sup>0</sup> 147.  
 āuso āyushmat; voc. S. 19.  
 ākāra id. 9, 35, T. 79.  
 ākula id. 61.  
 āgai āgati 121.  
 āgacchai āgacchati 132, S. 44.  
 āgama id. 145.  
 āgamaṇa āgamana S. 33—35.  
 āgaya āgata 35, 43, 105, 106.  
 āgara ākara 89.  
 āḍova āṭopa 35.

âṇaṇa ânana 36, 61.  
 âṇattiyâ âjñapti(kâ) 26, 29, 57, 58, 100, 101.  
 âṇaṇda ânanda 5, 15, 50.  
 âṇaṇdiya ânandita 5, 15, 50.  
 âṇavei âjñapayati 27.  
 âṇâ âjñâ 14, 27, 58, S. 63.  
 âṇâpâṇuya ânâpânaka (ucchvâsaniḥçvâsapramâṇa) 118.  
 âṇâmiya ânâmita T.  
 âtâviya âtâpita aṇ<sup>0</sup> S. 53.  
 âdâṇa see âyâṇa.  
 âdâṇiya âdeya = pradhâna see puris<sup>0</sup>.  
 âdâya id. 116, S. 29.  
 âdikara (<sup>0</sup>gara) id. 16.  
 âdhâra id. 51, 79.  
 âpucch. â+√prach. <sup>0</sup>iṇṇ inf. S. 46, <sup>0</sup>ittâ S. 46, 48.  
 âpûra id. (tûṇira) 38.  
 âbharāṇa id. 36, 61, 66, 98, 104, 105, 116.  
 âbhoiya âbhogika 112.  
 âbhoei âbhogayati (vilokayati) 112 2ttâ 112.  
 âbhoemâṇa âbhogayat 15.  
 âmaṇṭittâ âmantrya 104.  
 âyaṇṭa âcâṇṭa 105.  
 âyayaṇa âyatana S. 43.  
 âya âtma 14, 43. khudd<sup>0</sup> 129, 130.  
 âyara âkara. kamal' 59.  
 âyara âdara 115.  
 âyariya âcârya 1, S. 7, 8, 20, 46.  
 âyâ. â+√yâ <sup>0</sup>iṇṇti 3 pl. praes. 17; <sup>0</sup>iṇṇsu 3 pl. pr. 17, 18; <sup>0</sup>iṇṇanti 3 pl. fut. 17.  
 âyâṇa âdâna (kâraṇa) 118, S. 53, aṇ<sup>0</sup> S. 54.  
 âyâma id. S. 25.  
 âyâya âdâya S. 29 v. l.  
 âyâvaṇâ âtâpanâ 120.  
 âyâv. â+√tap. âtâpe dâtum <sup>0</sup>etṭae S. 52; <sup>0</sup>emâṇa 120. <sup>0</sup>iya part. S. 54, aṇ<sup>0</sup> S. 53.  
 ârakkhaga ârakshaka 100.  
 ârâma id. 89, S. 32, 36.

ârâhaṇâ ârâdhanâ 114, S. 59.  
 ârâhaya (ârâdhaka) ârâdhya dur<sup>0</sup> S. 53; su<sup>0</sup> S. 54.  
 ârâhittâ ârâdhayya S. 63.  
 âroga ârogya adj. 9, 51, 96, S. 17.  
 ârovaṇâ âropanâ S. 57.  
 âlaiya âlagita (yathâsthânam sthapita) 14.  
 Âlabhiyâ n. pr. 121.  
 âlaya id. 120.  
 âliṇgaṇa âliṇṇana s<sup>0</sup> 32.  
 âliṇa âlîna (guptendriya) 110.  
 âloya âloka 28, 61; 44, 97 v. l.  
 âvaccejjâ âpateya Th. 2.  
 âvaṇa âpaṇa 89, 100.  
 âvatta âvarta gaṇṇ' 43.  
 âvattâyaṇṭa âvartamâna 35.  
 âvaliyâ âvali(kâ) 118.  
 âvi (yâvi) câ'pi 92.  
 âviddha id. (parihita) 61, T.  
 âvikamma âviḥkarma 121.  
 âsaṇga see uttarâsaṇga.  
 âsaṇa âsana 5, 48, 95.  
<sup>0</sup>asaṇiya adj. from the preceding S. 53, 54.  
 âsatta âsakta 41, 100.  
 âsattha âçvasta 5, 48.  
 âsama âçrama 89.  
 âsamapaya n. pr. 157.  
 âsayai (âsai) âçrayati 95.  
 âsava see aṇâsava.  
 Âsaseṇa n. pr. 150.  
 âsâemâṇa âsvâdayat 104.  
 âsâḍha âshâḍha 2, 182, 206.  
 âsiya âsikta 100.  
 âsoya âçvina 30, 174.  
 âh. âhu = âha 133, S. 18, 19, 40. âhaṇsu = âhus S. 27.  
 âhaya âhata 5, 8, 15, 43. = âdolita 40.  
 âhâra id. 2, 95.  
 âhârettae (<sup>0</sup>ittae) S. 17, 42, 43, 48—51, âhâremâṇa 95. inf. and part. of the denomin. of âhâra.  
 âhijjaṇṭi âkhyâyante 108, 109, Th. 5, 6 etc.



âhevaccâ âdhipatya 14.  
âhoiia âbhogika 112 v. l. see  
notes.  
âhoiia 112 v. l., 157.

## i.

i' = iti in i vâ q. v.  
ii (ia) iti 148 v. l. S. 18.  
ikkârasî ekâdaçî 157.  
Ikkhâga Ikshvâku 2, 18.  
Ikkhâgabhûmî n. pr. 206.  
Ikkhâgu Ikshvâku 2 v. l.  
icc' = ity; <sup>0</sup>âi 196—203, <sup>0</sup>eyam  
S. 63.  
icch<sup>0</sup> vish. <sup>0</sup>âmi S. 46, 48.  
<sup>0</sup>ijâ S. 46—52.  
icchâ id. S. 41.  
icchiya îpita 13, 83.  
iṭṭha ishṭa 110.  
iḍḍhi ṛiddhi 102. savv<sup>0</sup> 115.  
iti id. 148, S. 58.  
itihâsa id. 10.  
ittae (ettae) etum S. 27.  
ittha (ettha) atra S. 38, 39, 52.  
Imda Indra 14, 15.  
Imdadinna Th. 4, 10.  
imdanîla indranîla 45.  
Imdapuraga n. pr. of a kula  
Th. 8.  
Imdabhûi Indrabhûti 127, 134,  
Th. 1, 2.  
imḍiia indriya 9, 60, 114, 118.  
ibha id. 33.  
ima base of pron. idam. Nom.  
s. m. ayam 16, 90. neut. imam  
S. 19. pl. m. ime Th. 5 etc.;  
f. imâo Th. 5 etc. neut. imâim  
89, S. 44; Acc. s. m. imam  
15; pl. ime 3, 5, 6 etc. 46,  
74; Gen. s. f. imîse 2.  
iyâṇim idânim 92, 94; ime  
'yâṇim 79, 86.  
iriyâ iryâ 118.  
iva id. 42, 46, 118.  
ivâ iti vâ? (ikâro vâkyâlamkârah  
K.) 108, 210.  
Isigutta n. pr. Th. 6, 9.

Isiguttiya n. name of a kula  
Th. 9.  
Isidatta n. pr. Th. 10.  
Isipâliya n. pr. Th. 11.  
Isipâliyâ ajja<sup>0</sup> name of a çâkhâ  
Th. 11.

iha id. 2 etc.  
ihagaya ihagata 16.

## î.

îsara îçvara 14, 61.  
îsim îshat 15.  
îhâ id. 8, 50, 72.  
îhâmiga (<sup>0</sup>ya) îhâmṛiga 44, 63.

## u.

u ca Th. 8.  
uiya udita 59.  
uuya ṛitu(ka) 37, 41.  
uû ṛitu; uûe 118. uûim 114.  
ukkaḍa utkaṭa 43.  
ukkampiia (dhavalita) S. 2.  
ukkara utkara 42. = ut-kara  
102.  
ukkaliy'aṇḍa utkalikâṇḍa S.  
45.  
ukkiṭṭha utkṛishṭa 28, 34, 43  
v. l.  
ukkuḍuya utkaṭuka 120.  
ukkosa utkarsha S. 57.  
ukkosiya utkṛishṭa 134—  
145 etc.  
Ukkosiya n. pr. Th. 4.  
ugga ugra 211, <sup>0</sup>kula 18.  
uggaya udgata T.  
uggaha see oggaha.  
ucca S. 54, aṇ<sup>0</sup> S. 53.  
uccaṭṭhâṇa uccasthâna (ὕψωμα)  
96.  
Uccanâgarî n. of a çâkhâ Th.  
9, 10.  
uccaya id. rayan' 4, 33, T.  
uccâgaya uccâgata or uccâgaja  
36. see notes.  
uccâya uccâtma 43.  
uccâra id. 118, S. 51, 55, 56.  
uccâremâṇa uccâryamâṇa 73.

ucchalanta ucchalat 43 v. l.  
 ucchinna id. 89.  
 Ujubâliyâ (jj) n. pr. 120.  
 ujjala ujjvala 36, 46.  
 ujjalana ujjvalana(ka) 46.  
 ujjalanta ujjvalat 41.  
 ujjâna udyâna 89, 211.  
 ujjimta n. pr. 174, 183.  
 Ujjumai n. pr. Th. 5.  
 ujjuya rijuka (sarala) 36; (bila)  
 S. 45.  
 ujjoya udyota 97 v. l., 128.  
 ujjoviya udyotita 61, 97 v. l.,  
 125.  
 ut̥tha see ot̥tha.  
 ut̥thiya utthita 59.  
 Udumbarijjiyâ name of a  
 çâkhâ Th. 7.  
 Udduvâdiyagana n. pr. Th. 8.  
 uṇha ushṇa 95.  
 uttama id. 16, 41, 44, 55,  
 114, Th. 13.  
 uttara id. 28, 105, S. 43.  
 samtar<sup>0</sup> S. 31 see notes.  
 Uttara n. pr. Th. 6.  
 uttarakurâ n. pr. 173.  
 Uttarabalissahagana n. pr.  
 Th. 6.  
 uttarâsanga id. 15.  
 uttarâsâḍha 205, cau<sup>0</sup> 204.  
 uttarijja uttariya 61.  
 uttingalena S. 45 see notes.  
 utthaya see otthaya.  
 udaga udaka; câulodaga tilodaga  
 tusodaga javodaga S. 25.  
 udaya udaka 57, 61, S. 2, 11,  
 42, vigaḍae S. 43.  
 udaya id. 19, 39.  
 udayaṃḍa S. 45 v. l.  
 udiya udita 130, 131.  
 uddams'aṃḍa S. 45 see notes.  
 uddâla avadalana 32.  
 Uddehagana n. pr. Th. 7.  
 uddhamta uddhâvat 39 see  
 notes.  
 uddhuya uddhûta 28, 32, 44,  
 57, 100.

uddhuvvamâṇi uddhûyamâṇa  
 (udvijyamâṇa) 61.  
 unnaijjamâṇa unnatim prâ-  
 pyamâṇa 115 v. l.  
 unnaya unnata 32, 36, T.  
 unnamdijjamâṇa unnandya-  
 mâṇa 115.  
 upavajjamâṇa upavâdyamâṇa  
 44.  
 upasama n. pr. 124 v. l.  
 uppajjamti utpadante 117.  
 uppayaṃta utpatat 97.  
 uppayaṃḍa utpatat 125, 126.  
 uppim upari 183, 227.  
 uppimjalaga utpiṇjala (see  
 notes 97) 126.  
 uppimjalamâṇa utpiṇjala 97.  
 ubhao ubhayataḥ 32, T.  
 ubhaya id. S. 64.  
 ummâṇa unṃmâṇa 9, 51, 79,  
 100.  
 ummilliya unṃlita 59.  
 ummi ūrmi 43.  
 ummukka unmukta 10, 52, 80.  
 uya uda. khîroya 43.  
 ura uras S. 29.  
 urattha uraḥ-stha 36.  
 uru id. 42, 'nâyaga 39.  
 ulla ârdra 95, S. 42.  
 Ullagaccha n. pr. of a kula  
 Th. 7.  
 ullaṣanta ullaṣat 36.  
 ullasiya ullaṣita 40.  
 ulloiya ullocita 100 see notes.  
 ulloya ulloka or ulloya 32.  
 uvaiṭṭha upadiṣṭa 114.  
 uvautta upayukta Th. 13.  
 uvakkhaḍâvimti upaskâra-  
 yanti 104.  
 uvagaya upagata 3, 29, 92.  
 uvamga upâṅga 10.  
 'uvamgî fem. of the preceding  
 36.  
 uvaciya upacita 34, T. 100;  
 sov<sup>0</sup> 112. — 15 v. l., 32 v. l.  
 uvajjhâya upâdhyâya 1, S. 7,  
 8, 20, 46.



ekkârasa ekâdaçan 165, 185, Th.

1. ord. 104 v. l., 157 v. l.

ekkârasama ekâdaça 104.

ega eka 15, 78, 93, 116, 122,  
136, 147, S. 38, 39; f. egâ  
S. 38, 39.

egao ekatas S. 38 v. l., 39 v. l.

egayao S. 38, 39.

egâyaya ekatrâ "yata = suba-  
ddha S. 36.

egârasî ekâdaçî 212.

ettae see ittae S. 27 v. l.

ettha (ittha) atra Th. 5 etc.

eya etad. base 91, 107. Sing.

Nom. ms. ese 19, 23. eso 1.

esa 91, esam 8, 50, neut. 13,

17, 22, Acc. ms. eyam 8, 12, 50.

eyam fem. 26, eyam neut. 13.

Gen. ms. eyassa 91. Loc. eyamsi

106. eyammi 195. Plur. Nom.

ms. ee f. eyâ Th. 13. neut.

eyâi Th. 8, Acc. ms. ee 46, gen.

eesim 74, eesi 7.

eyai ejati 92, 93, 94.

eyamâna ejamâna 94.

eyânurûva etadanurûpa 91,  
107.

eyârisa etâdriça 46.

eyârûva etadrûpa 3, 5, 6 etc.

Erâvai n. pr. S. 12.

erâvaṇa airâvaṇa 14.

Elâvacca name of a gotra  
Th. 4, 6.

eva id. 2, 26, 116 etc.

evaikhutto iyatkrītas S. 48.

evaiya evatika (iyat) S. 18,  
21, 48.

evam id. 5, 6, 9, 12, 18, 21, etc.

esaṇā eshaṇā 118.

o.

ogiṇh. (nh) ava+V grah. °ai 50  
°amti 72, °ittā 50, 72, S. 9.

oggaha avagraha 5, 8, 50, S. 9.

oghettavva avagrāhitavya S.  
18.

oṭṭha (uṭṭha) oshṭha S. 43.

oṇaṃ dijjamâṇa avanandya-  
mâna 115 v. l.

otthaya avasthita 61, 63.

oniyaṭṭha avanivṛitta 43.

omuyai avamuñcati 15, 116,  
omuṭṭā 15, 116.

oya ojas see taoya.

oyaviya parikarmita 32.

orâla (urâla) udâra 3, 5, 6, 9 etc.

oroḥa avarodha 102, 115.

olijjhamâṇa avalihyamâna 42.

ovayaṃta avapatat 37, 97.

ovalāṇa v. l. uvautta Th. 13.

oviya parikarmita 15, 61.

osatta avasakta 100.

osaṇṇaṃ (nn) prâyeṇa S. 55, 61.

osappiṇi avasarpinī 2, 19, 147.

osovaṇi avasvapinī 28.

ohaya avahata 92.

ohi avadhi 15, °nāṇi 139, 166,  
181, 219.

ohīramâṇā nidrâtī 3, 6, 31.

k.

ka pron. inter. Nom. sing. m. ke  
7; n. kiṇ 61, 133, Th. 7, 8  
etc. Instr. keṇa Th. 1, S. 1.

kamsapâi kâmsyapâtṛa 118.

kakuha kakuda 33, T.

kakkaḍaccha karkaṭāksha T.

kakkeṇa karketana 45.

kakkha kaksha S. 29.

kakkhaḍa kakkhaṭa S. 59.

Kaccâyāṇa n. pr. of a gotra Th. 3.

kaccha kaksha 114.

kamcaṇa kâncana 40, 41, 44,  
T. 119.

kaṭṭu kṛitvâ 5, 12, 66, S. 36,  
111. (uktvâ) 11, 16, 29, 94.  
(dhyâtuvâ) 21.

kaṭṭhakarāṇa kshetra 120.

kaḍa kṛita 121, S. 2, (= çrâva-  
kikṛita) S. 19.

kaḍaga kaṭaka 15.

kaḍi kaṭi 61.

kaḍiya kaṭita S. 2.

kaḍuya kaṭuka 95; S. 59.

kaṇa ga kanaka 35, 36, 40, 44,  
61, 90 etc. = kaṇa S. 27, 30.  
kaṇa gamaya kanakamaya 36.  
kaṇiyâ kaṇikâ S. 45.  
kaṇiyasa kaṇiyasa Th. 1.  
kaṇṭaga kaṇṭaka 114 v. l.  
kaṇṭha id. 36, T.  
kaṭu kratu 14.  
kattari kartari S. 57.  
kattiya kâtika 124, 171.  
katthai kutracit 46, 118.  
kaṇṭa kânta 9, 34, 36—38,  
42, 70.  
kaṇṭi kânti 115.  
kaṇḍara id. 89.  
kanna karṇa T.  
Kanha n. pr. Th. 13.  
Kanhaṣaḥ name of a kula  
Th. 7.  
kapola id. 33.  
kappa kalpa = âcâra 10, 119,  
S. 57, 63.  
kappai kalpate 94, S. 8, 9, 10,  
kappanti S. 21—25.  
kapparukkhaya kalpavri-  
ksha(ka) 61.  
kappiya kalpita 61, 110, 155,  
172.  
kappûra karpûra 43.  
kaḇbaḇa karbaḇa 89.  
kama krama in ahakkama 59.  
kamala id. 15, 34, 35, 36, 39,  
41, 42, T. 59.  
kampamâṇa kampamâṇa 40.  
kaṇbala id. S. 52.  
kamma karman 19, 32, 104;  
bali<sup>0</sup> 66, 95, 104.  
kaya kṛita 36, 40, 61, 66, 95,  
99, 104.  
kaya kaca 61.  
kayaṇbiya kadambita (alaṇ-  
kṛita) 33.  
kayaṇbuya kadamba(ka) 5.  
kar. V kṛi<sup>0</sup> ei 5, 8, 15, 28, 102,  
116. <sup>0</sup>emti S. 63. <sup>0</sup>eha 2 imp.  
pl. 57, 100. <sup>0</sup>issâmo 91, 128.  
<sup>0</sup>essâmo 106. <sup>0</sup>ittâ 5, 8, 15,

28, 57, 100. see kaṭṭu, kiccâ  
kâum; kujjâ opt. S. 19. akâsî  
146.  
<sup>0</sup>kara (gara) id. at the end of a  
compound, see âdikara, tittha-  
kara, diṇa<sup>0</sup>. kitti<sup>0</sup>, jasa<sup>0</sup>, naṇḍi<sup>0</sup>  
vivaddhaṇa<sup>0</sup> 51, 79; nisseyasa<sup>0</sup>  
111; vitimira<sup>0</sup> 38.  
kara id. 36, 59. see karayala.  
karaṇa id. 60, 61, 104. astrol.  
124.  
karaya karaka S. 45.  
karayala karatala 5, 12, 15,  
28, 36, 67, 92.  
kalambuya 5 v. l., 8, 47.  
kalaha id. 118.  
kalahaṇsa id. 42.  
kalâ id. 211.  
kalâva kalâpa 36, 41, 61, 100.  
kaliya kalita 32, 57, 100.  
kallaṇ kalyam 59.  
kallâṇa 3, 5, 6, 7, 9, 31, 32,  
49 etc.  
kallâṇaga kalyâṇa(ka) 61.  
kallola id. 43.  
kasâya kashâya 95.  
kasiṇa kṛitsna 1, 36, 120.  
kahakahaga 97.  
kahaga kathaka 100.  
kahâ kathâ 55.  
kâum kṛitvâ S. 46.  
kâussagga kâyotsarga S. 52.  
Kâkaṇḍaga n. pr. Th. 4, 6,  
9, 10.  
Kâkaṇḍiya n. pr. Th. 9.  
Kâkaṇḍiyâ name of a çâkhâ  
Th. 8.  
kâma karma 211 v. l.  
kâma id. sampâviu<sup>0</sup> 16.  
Kâmiḍḍhi n. pr. Th. 6, 8.  
Kâmiḍḍhiya name of a kula  
Th. 8.  
kâya id. 117, 118, 121, S. 42,  
43, 63. see kâussagga.  
kâyaṇbaga kâdamba(ka) 42.  
kâraga kâraka 9, 51.  
kâraṇa id. S. 64.



kâla 12, 14, 95, 96, 99 etc.  
 °gaya 124 sqq. Th. 13.  
 Kâlagā n. pr. Th. 13; Kâla-  
 gaya Th. 12; Kâlāya Th. 12.  
 kâremâṇa kârayamâṇa 14.  
 kârav° caus. √ kri °eha 2 pl.  
 imp. 57, 100; °ittâ 57, 100.  
 kâlâgaru kâlâguru 32, 44, 57,  
 100.  
 Kâsava n. pr. name of a gotra  
 2, 21, 107, 108, Th. 1, 3, 5,  
 10, 12, 13. Kâsavî fem. 108.  
 Kâsavijjīyâ name of a çâkhâ  
 Th. 9.  
 kâsâiya kâshâyikâ (raktâ çâti-  
 kâ) 61.  
 Kâsī Kâçī 128.  
 kimśuya kimçuka 39, 59.  
 kiccâ kritvâ S. 12.  
 kimci kimcit S. 30, 47.  
 kiṭṭittâ kirtayitvâ S. 63.  
 kitti kirti 51, 79.  
 kinnara id. 44, 63.  
 kinha kṛishṇa S. 45.  
 kiraṇa id. 33, 35, 40, 42, 43.  
 kilamta klânta S. 61.  
 kiviṇa (kivaiṇa) kṛipāṇa 17, 19.  
 kuiya kucika S. 19.  
 kumkuma id. 59.  
 Kuccha n. pr. Th. 12, 13.  
 kucchi kukshi 2, 3, 15, 19,  
 21, 46, 91.  
 kujjâ kuryât S. 19.  
 kuḍabhi (?) T.  
 kuḍumbiya kauṭumbika 36.  
 Kuṇâlâ n. pr. S. 12.  
 Kuṇḍaggâma n. pr. mâhaṇa°  
 2, 15 etc. khattiya° 66.  
 kuṇḍadhârī (âjñâṃ dhârayati)  
 89, 98.  
 Kuṇḍapura n. pr. 65, 100.  
 kuṇḍala id. 14, 15, 36, 67.  
 Kuṇḍala n. pr. Th. 8.  
 kumthu id. 132, S. 44.  
 Kumthu n. pr. 188.  
 kuṇḍa id. 36, 37, 40.  
 kuṇḍurukka id. 32, 44, 57, 100.

Kubera n. pr. Th. 11.  
 Kuberâ ajja° name of a çâkhâ  
 Th. 11.  
 kumâra id. 106, 172, 211, 227,  
 Th. 13.  
 kumâla id. su° 9, 34—36, 40,  
 60, 61.  
 kumuya kumuda 38, 42, T.  
 kumbha id. 4, 33, T.  
 kumma kûrma 36, 118.  
 kuruvimḍâvatta kuruvindâ-  
 varta (bhûshaṇaviçesha) 36.  
 kula id. 2, 17, 18, 19, 51, 79,  
 89, 110 = griha S. 19; Th.  
 6, 7 etc. plur.-â-âṃ.  
 kulagara kulakara 206.  
 kuvalaya id. 42.  
 kusala kuçala 60, 64.  
 kusuma id. 15, 32, 37, 41, T.  
 kûva kûpa 5, 8, 47.  
 kei kaçcit S. 38, 39, 52; kecit  
 117.  
 keu ketu 51, 79.  
 keûra keyûra 15.  
 kevaiya kiyat S. 18.  
 kevala 1, 114, 140. °kappa 15.  
 °nâṇi 140.  
 kevali kevalin 121.  
 kesa keça S. 57; °hattha =  
 keçapâça 36.  
 kesara id. 35, T.  
 konya kautuka 61, 95, 104.  
 kojja (a flower) 37.  
 koṭṭima kuṭṭima 61.  
 Koṭṭuvâṇi name of a çâkhâ  
 Th. 6.  
 koṭṭhâgâra 90, 91, 112.  
 koḍamḍiya see kodamḍiya v. l.  
 Koḍâla name of a gotra 2, 15.  
 koḍâkoḍi koṭikoṭi 228.  
 koḍi koṭi 187, 195—203.  
 Koḍinna name of a gotra Th.  
 1, fem. â 109.  
 Koḍinna n. pr. Th. 6.  
 Koḍiya n. pr. Th. 4, 6, 9.  
 10.  
 Koḍiyagaṇe n. pr. Th. 9.

Koḍivarisiyâ name of a çâkhâ  
Th. 5.  
koḍumbiya kauṭumbika 56,  
58—61, 63, 65.  
kodamḍiya (<sup>0</sup>ima) 102 see  
notes.  
komala id. 35, 59, 60.  
korimṭa (a flower) 61.  
korimṭapatta korimṭapattrā 37.  
kosa kosha 90, 91, 112.  
kosa kroça S. 9—13.  
Kosambiyâ name of a çâkhâ  
Th. 6.  
Kosalaga Koçala 128.  
Kosaliya Kauçalika 204, 206—  
228.  
Kosiya name of a gotra Th. 4,  
6, 11, 13 fem. â 100.  
kosî koshî T.  
koha krodha 118.  
  
kh.  
khaggi khadgin 118.  
khaciya khacita (piñjarita) 59.  
khaṇa kshaṇa 118.  
khattiya kshatriya 18, 21, 27—  
32 etc. = kshâtra 211.  
khattiyâṇî kshatriyâṇî 21,  
27—32 etc.  
khaṇṭa kshâṇṭa 108 v. l.  
khaṇṭi kshâṇṭi 120, Th. 13.  
<sup>0</sup>khame 108.  
khaṇḍha skandha 35, T.  
kham. √ ksham. <sup>0</sup>ai 117. <sup>0</sup>iyavva  
S. 59. caus. khâmijjâ S. 59.  
khâmiyavva or khamâviyavva  
S. 59.  
khamâsamaṇa kshamâçra-  
maṇa Th. 13.  
khaya kshaya 2.  
kharamuhi kharamukhî a (see  
note 14) 102, 115.  
khala id. 118.  
khalu id. 6, 8, 18, 21, 49 etc.  
S. 44, 59.  
khâima khâdiman 104, S. 40.  
khâya khâta S. 2.

khitta (khetta) kshetra 118.  
khippa kshipra adv. khippâm  
eva 26, 29, 57, 64.  
khîṇa kshîṇa 147. see akkhîṇa.  
khîra kshîra 33, 35, 38, 43, T.  
S. 17.  
khuḍḍa kshudra = çishya S. 20.  
khuḍḍaya kshudraka or kshu-  
llaka (çishya) S. 38.  
khuḍḍiyâ fem. of the preceding  
S. 20, 38.  
khudda kshudra in khuddâya  
kshudrâtma 129, 130.  
khura kshura S. 57.  
kheḍa kheṭa 89.  
khetta see khitta.  
khemalijjiyâ name of a çâkhâ  
Th. 8.  
khela çleshman 118, S. 56.  
khokhubhamâṇa part. praes.  
intens. of √ kshubh. 43.  
khomiya kshaumita 32.

## g.

gai (gaya gati) gati 5, 16, 28,  
118, 121, 145.  
gaṇḍa gajendra 36.  
gagaṇa id. 38, 40, 45, T. 118.  
gamgâ id. 32.  
gamgâvatta gaṇḍâvartâkhyâ  
âvarta 43.  
gaccha id. 2. imp. √ gam 114.  
gajjiya garjita 33, 44.  
gaṇa id. 37, 39, 61, 113, 160,  
213, Th. 1, 5 etc.  
gaṇaga gaṇaka 61.  
gaṇanâyaga gaṇa-nâyaka 61.  
gaṇarâya gaṇa-râja 128.  
gaṇahara gaṇadhara 160, 213,  
Th. 1, S. 3, 4, 5, 46.  
gaṇâvaccheyaya gaṇâvacche-  
daka S. 46, 48.  
gaṇi gaṇin Th. 2, 13, S. 46.  
gaṇiya a<sup>0</sup> 102 v. l.; subst.  
211.  
Gaṇiya name of a kula Th. 8.  
gaṇiyâ gaṇikâ 102.

gaṃḍa id. 14.  
 gati see gai.  
 gatta gātra 61.  
 gaṃtuṃ id. S. 10—13, 62.  
 gaṃtha grantha 118.  
 gaṃdha id. 32, 33, 37, 44, 57,  
 95, 102.  
 gaṃdhavaṭṭi gandhavarti 32,  
 57, 100.  
 gaṃdhavva gandharva 44.  
 gaṃdhahatthi gandhahastin  
 16.  
 gaṃdhi gandhin 37.  
 °gaṃdhiya gandhika 32, 57,  
 100.  
 gabbha garbha 1, 21, 29, 74,  
 76, 92, 94, 95.  
 gabbhatta garbhatva 2, 3, 15,  
 19, 21, 91.  
 gabbhattha garbhastha 94.  
 gamaṇijja gamanīya 47, 110.  
 gaṃbhīra id. 32, 33, 110, 118.  
 gaya gaja 4, 33, 36.  
 gaya gata 5, 92, 96, 110 etc.,  
 S. 64.  
 gaya see gai.  
 °gara see °kara.  
 galaggaha galagraha 39.  
 galiya galita 33, 92, 94.  
 Gavedhuyā name of a çākḥā  
 Th. 7.  
 gavesittae gaveshitum S. 61.  
 gavviya garvita 42.  
 gaha graha 61, 96, mahag° 129,  
 130.  
 gahaṇa grahaṇa S. 63.  
 gahiya grihita 36, 73, S. 36.  
 gahira gambhīra 38 v. l.  
 gāḍha id. 35.  
 gāma grāma 89, 118, 119.  
 gāmāṇugāmam grāmānugrā-  
 mam S. 47.  
 gāmiṇī gāmini 113, 120.  
 gāya gātra 60.  
 gāhāvai grihapati 120, S. 20 etc.  
 giṇh. (nh) √grah, °ai 28, S.  
 19, °ittae S. 56, 60.

gimha grīshma 2, 96, 119,  
 120 etc., Th. 13.  
 girā gir 47.  
 giri id. 39, 45, 89.  
 gilāṇa glāna S. 18, 20.  
 giha griha 2, 8, 89.  
 gihattha grihastha 112, 157.  
 gihi grihin S. 19.  
 giya gita 14, 115.  
 guṃjaddha guñjardha 39, 59.  
 guṃjanta guñjat 37.  
 guḍa id. S. 17.  
 guṇa id. 9, 34, 36, T. 60, 79 etc.  
 Guṇasilaya name of a caitya  
 S. 64.  
 gutta gupta 92, 118.  
 gutta see gotta.  
 gutti gupti 120.  
 guttiya guptika (rakshaka) 99.  
 guppamāṇa gupyat (vyākuli-  
 bhavat) 43.  
 gumagumāyanta madhuram  
 dhvanat 37.  
 guru id. 110, °yaṇa °jana 55.  
 guliya gulikā T.  
 guhira gambhīra 38.  
 geviya graiveya 61.  
 geha geha 65, 66.  
 go id. 38, T.  
 goṇṇa (gunṇa) gaṇa 91, 107.  
 gotta gotra 2, 19, 21, 89, 107,  
 108, Th.  
 Godāsa n. pr. Th. 5.  
 Godāsagaṇa n. pr. Th. 5.  
 godohiyā godohikā 120.  
 Goyama name of a gotra 2,  
 127, Th. 1, 3, 4, 10, 12, 13.  
 Goyamejjiyā name of a çākḥā  
 Th. 9.  
 goyara gocara S. 20.  
 goloma go-loma S. 57.  
 gosisa goçirsha (candanaviçesha)  
 61, 100.

gh.

ghaṭṭha ghrisṭha 32, S. 2.  
 ghaḍa ghaṭa 100.

ghaṇa ghaṇa 33, 34, 36, 38, 44, T.  
 ghaṇa muṇḍa ghaṇamūḍaṅga  
 14, 115.  
 ghāṇṭīya ghāṇṭika 113.  
 ghaya ghṛita 46.  
 ghara grīha 32, 61, 118, S. 27.  
 gholamta (itastato bhramat) 15.  
 ghosa ghosha 33, 44, 115.

## c.

ca ca 1, 3 etc.  
 caittā cyutvā 1, 2, 149, 171.  
 caissāmi fut. √cyu 3.  
 cau catur <sup>0</sup>bhaṅga S. 39, <sup>0</sup>bhāga  
 188, 189. <sup>0</sup>ddamta 33 T.  
<sup>0</sup>vviha (= <sup>0</sup>vidha) 60, 118.  
 — Gen. pl. caṇḥam 10, 14.  
 caukka catushka 89, 100.  
 caugamaṇa caturgamana (cata-  
 sro diṇaḥ) 43.  
 cauttisaima catustriṇṇa 168.  
 cauttha caturtha 2, 120 etc.  
 caudasa caturdaṇa 46.  
 cauddasa caturdaṇa 74, <sup>0</sup>nham  
 76 see coddasa.  
 caupanna catuḥpañcāṣat 174,  
 182.  
 caumuha (mm) caturmukha 89,  
 100.  
 caurāsīm caturaṇṭi 183—  
 185, 213, <sup>0</sup>sī 14, <sup>0</sup>sī 214.  
 caurāsīma caturaṇṭitamā 159.  
 causaṭṭhim catuḥshasṭi 163,  
 211.  
 cakka cakra 36; = cakravāka 42.  
 cakkavaṭṭi cakravartin 16,  
 74, 80, 86. N. pl. ī 17—23.  
 cakkahara cakradhara 74.  
 cakkiya cākrika 113.  
 cakkiyā caknuyāt (?) S. 12, 13.  
 cakkhu cakshus 16, 132, S. 44.  
 cakkaṃmamāṇa caṅkramya-  
 māṇa 38.  
 caccara catvara 89, 100.  
 camcala id. 14, 43, 46.  
 camcumālaiya cañcumālita  
 (pulakita) 15, 50.

camḍa id. 28, 29, 45.  
 cattāri catvāri 77, 143, 179,  
 Th. 5, 7 etc. S. 26, 62.  
 cattālīsaṃ catvāriṇṇat 177.  
 camḍa candra 36, 38, 40, 43,  
 96, 104, 110, 118.  
 Camḍa name of a year 124.  
 camḍaṇa candana 61, 100, 119.  
 Camḍaṇā n. pr. ajja<sup>0</sup> 74.  
 Camḍanāgarī name of a ṇākhā  
 Th. 6.  
 camḍappabhā n. pr. 113.  
 Camḍappaha n. pr. 197.  
 camdimā candramas T.  
 camara id. 44, 63.  
 camū id. 114.  
 campaga campaka 37.  
 Campā n. pr. 122.  
 Campijjiyā name of a ṇākhā  
 Th. 8.  
 camma carman 60.  
 caya cyava 2, 149, 171.  
 cayamāṇa cyavamāṇa 3.  
 caraṇa id. 36.  
 carama id. 16, 21.  
 caritta caritra 114, 120, Th. 13.  
 carima carama 2, 124.  
 cariya carita su<sup>0</sup> 120.  
 cala id. 43, T.  
 calaṇa calana 36, 59.  
 calamāṇa calamāṇa 94, 132,  
 S. 44; a<sup>0</sup> 132.  
 caliya calita 43.  
 cavaṇa cyavana 121.  
 cavala capala 15, 28, 29, T.  
 see acavala.  
 cāuraṇta cāturaṇta 16, 80.  
 see notes.  
 cāulodaga taṇḍulodaka S. 25.  
 cāulodaṇa taṇḍulodana S.  
 33—35.  
 cāmarā cāmara 61.  
 cāmīkara id. 36.  
 cāraga cāraka 100, 101.  
 Cāraṇagaṇa n. pr. Th. 7  
<sup>0</sup>cāri <sup>0</sup>cārin S. 27.  
 cāru id. 14, 33—35, 38.

câva câpa T.  
 ciccâ (ceccâ cejjâ) tyaktvâ 112.  
 ciṭṭh. √sthâ. °ai 95; °amti 89;  
 °ittae S. 38, 39; °iṇ inf.  
 S. 9.  
 citta id. 5, 50.  
 citta citra 14, 32, 37, 42, 44,  
 48, 61, 63.  
 citta (cetta) caitra 9, 115, 211.  
 cittâ citrâ 171, 174, 182;  
 paṃca<sup>0</sup> 170.  
 cittiya citrita 32.  
 ciṃtâ id. 92.  
 ciṃtiya cintita 16, 90.  
 ciyatta tyakta 117.  
 cilliya dīpyamâna 32 v. l.  
 cīvara id. 117.  
 cunna (ṇṇ) cūrṇa 32, 98.  
 cūya cyuta 3, 92.  
 ceiya caitya 120, S. 64.  
 ceḍa ceṭa 61.  
 cetta caitra 150, 208, 211,  
 Th. 13.  
 c'eva cai'va 19, 34, 39, 41, 94,  
 S. 39, 64.  
 cokkha coksha 105.  
 coddasa caturdaṣan 3, 7, 134,  
 138, °ṇham 49, 76, °puvvi  
 °pūrvin 138, Th. 2.  
 covatṭhiṃ catuḥshasṭi 211  
 v. l.  
 ch.  
 cha shash 122, chac-ca Th. 7.  
 cham-mâsie S. 57. chas-saya  
 116. chattisaṃ q. v.  
 chauma chadma 16.  
 chaumattha chadmastha 132,  
 147, 227, S. 44, 45.  
 chaṭṭha shasṭha 10, 104, 116,  
 120, 147, Th. 7.  
 chaṭṭhi shasṭhi 2.  
 chatta chattra 61, Th. 13.  
 chattisaṃ shaṭṭrimṇat 135,  
 147, 171, 179; °sehiṃ 182.  
 chaṇḍa chandas 10.  
 channa (ṇṇ) id. S. 2, 29.

chappaya shaṭpada 37.  
 Chaluya n. pr. Th. 6.  
 chavi id. 34.  
 châyâ id. 113, 120.  
 châyâlisam shaṭcatvārimṇat  
 193.  
 chinna id. 118, 124, 147, S. 43.  
 cheya cheka 28, 29, 60.  
 j.  
 ja yat pron. rel. jap-pabhiṃ 89.  
 Nom. sing. ms. je 2, 21; neut.  
 jaṃ 17. plur. ms. je Th. 2;  
 neut. jāiṃ 89, S. 44. Acc.  
 sing. jaṃ 3; fem. jām eva 28;  
 Instr. jeṇ'eva 5, 28 etc.; jeṇam  
 eva 29; Gen. jassa Th. 13.  
 jaiya jayika (jayo 'sty eshu) 96.  
 jauvveya yajurveda 10.  
 Jakkhadinnâ n. pr. Th. 5.  
 Jakkhâ n. pr. Th. 5.  
 jaga(j) jagat 111.  
 jaghaṇa jaghana 36.  
 jaṃgha. id. 36.  
 jaccajâtya 40, 41, 118; °kamala  
 35. videha<sup>0</sup> 110 see notes.  
 jacc'amjana jâtyâñjana (mar-  
 ditâñjana) 36.  
 jaṇa jana 38, 40, 92.  
 Jaṇadatta n. pr. Th. 5.  
 jaṇavaya janapada 90, 91, 112.  
 jattha yatra S. 11, 12, 19.  
 jamaga yamaka 102.  
 Jambu n. pr. Th. 13.  
 Jambuddiva jambûdvîpa 2,  
 15, 28.  
 Jambunâma n. pr. Th. 3.  
 Jambunâmadhiṇṇa n. pr.  
 Th. 5.  
 jambhaga jimbhaka 89, 98.  
 jambhâyaṃta jimbhamâna T.  
 Jambhiyagâma n. pr. 120.  
 jamma janman 104 v. l., 129,  
 130.  
 jammaṇa janman 19, 99, 154.  
 jaya id. 5, 67.  
 jaya id. 2 imp. √ji 111, 113.



jayaṇa (jaina) jayana 28.  
 Jayamta n. pr. Th. 4.  
 Jayamti name of a çâkhâ Th. 4.  
 jayâ (ṇam) yadâ corr. to tayâ ṇam 91, 107, 131.  
 jarâ id. 124, 147.  
 jala id. 42, 43, S. 12; sa<sup>0</sup> 33, 44.  
 jalacara id. 42.  
 jalajalimta jâjvalyamâna 36.  
 jalana jvalana T.  
 jalamta jvalat 42, 44, 46, 59, 118.  
 jalaya jalada 36.  
 jalahara jaladhara 33, 44.  
 jalla jâlma? (çarîramalla) 118; (varatrâkhelaka) 100.  
 javanîyâ yavanikâ 63, 69.  
 javodaga yavodaka S. 25.  
 jasa yaças <sup>0</sup>kara 51, 79.  
 Jasamsa n. pr. 109.  
 Jasabhadda n. pr. Th. 3, 4. Th. 5. name of a kula Th. 8.  
 Jasavaî n. pr. 109.  
 jasavâya yaço-vâda 90.  
 Jasevi n. pr. 160.  
 Jasoîyâ n. pr. 109.  
 jahâ yathâ 13. jahâ ṇam corr. to tahâ ṇam S. 2—8. tam jahâ 4 etc.  
 jâi jâti 18, 124, 147. (a flower) 37.  
 Jâisara (Jâissara) n. pr. Th. 4, 10, 11.  
 jâgara id. fem. <sup>0</sup>â 3; 6, 31, 32, 70.  
 jâgarittae jâgaritum S. 51.  
 jâgariyâ jâgarikâ 55, 104, S. 51.  
 jâgareṇti jâgrati 104 v. l.  
 jâṇ. V jñâ. <sup>0</sup>ai 3, 29, 121; <sup>0</sup>amti S. 46, 48; <sup>0</sup>ijjâ. <sup>0</sup>amta part. 142; <sup>0</sup>amâna 121, 142 v. l. <sup>0</sup>ittâ 94. <sup>0</sup>iyavva S. 44, 45.  
 jâṇavaya jânapada 102.  
 jâṇu jânu 15, 36.  
 jâya jâta 1, T. 91, 107, 118; su<sup>0</sup> 9, 35, 36, 79, 118.

jâya yâga 103.  
 jâyakamma jâtakarman 104.  
 jâyarûva jâtarûpa 27.  
 jâla id. 61.  
 jâla jvâla 36, 46.  
 Jâlamdhara name of a gotra 2, 3, 15, 21.  
 jâva yâvat 6, 7, 8 etc. praep. 146, S. 27. postp. 117.  
 jâvaya from the causative of Vji = conqueror 16.  
 jâsuyana japâ 59.  
 jina 16, 80, 114, 121, 138.  
 jinahi 2. imp. of Vji 114.  
 jimthañijja ? 60 v. l.  
 jimiya jimita 105.  
 jiya jita 16, 60, 114.  
 jiya jita (âcâra) 21.  
 jiyakappiya jîtakalpika 110, 155, 172.  
 jîva id. 16, 44, 118, 121; <sup>0</sup>loya 59.  
 jîvamta jîvat 94.  
 jîviya jîvita 83, 111, 119.  
 jîhâ jîhvâ 35, T.  
 jui dyuti 102, 115.  
 juga yuga 146.  
 jutta yukta 36, 46. T.  
 juyala yugala 36.  
 jûya yûpa 100.  
 jûva yûpa 209.  
 jûsana-jûsiya see notes S. 51.  
 jûhiyâ yûthikâ 37.  
 jetttha (ji<sup>0</sup>) jyeshtha 109, 127, Th. 1.  
 Jehila n. pr. Th. 12, 13.  
 joisa jyotis 38, 39, Gen. plur. joisâm 10.  
 joisa jyotishka 99.  
 joîrasa jyotîrasa 27.  
 joga yoga 2, 46, 96, 116, 121.  
 jogga yogya 60.  
 joṇi yoni 19.  
 joyana yojana 27, 29, S. 9—13, 62.  
 jovvavaga yauvana 10, 52, 80.

jh (also written jjh).

jhaya dhvaja 4, 33, T. 100.  
 jhallari id. 102, 115.  
 jhâṇa dhyâna 92, 114.  
 jhâṇ'amtariyâ dhyânântarikâ  
 see notes. 120, 159.  
 jhiyâi dhyâyate 92.

ṭh.

ṭhavei sthâpayati 69, 'ittâ 69.  
 ṭhâi sthâyin 129 v. l., 130  
 v. l.

ṭhâittae sthâtum S. 52.  
 ṭhâṇa sthâna 16, 36, 89, S. 52.  
 ṭhâvei stâpayati 116, 'ittâ 116.  
 ṭhii sthiti 2, 121, 129, 130,  
 145.

ṭhiipadīyâ sthitipatitâ, see  
 notes. 102—104.

ṭhitiya (ṭhiya etc.) sthiti(ka)  
 2, 171, 206.

ṭhiya sthita 41, 132, S. 45.

d.

ḍajjhamta dahyamâna 32, 44,  
 57, 100.

ṇ.

ṇ' (vâkyâlamkāra) S. 20 v. l.

ṇam (vâkyâlamkāra) 3 etc. etc.

ṇaṭṭa, ṇattha, ṇayaṇa, ṇava, ṇâti,  
 ṇâya, ṇo, ṇham. ṇhâya see  
 natta, nattha, etc.

ṇhâya (nhâya) snâta 66, 95,  
 104.

t.

tae tatas 5, 8, 12, 27, 33, 48, 50.

tao tatas 34, 35, 36, 37 etc.

tao trayas 108, 109, 122; (trîṇi)  
 S. 25, 60; (tisras) S. 55.

ta'oya tataujas 33.

taiya tṛitiya 104 Th. 7, 8.

ta tad. tappabhiim 89 tappa-  
 dhamayâ 33; taddivasa S. 9;  
 taddavva S. 45. tam base? tam-

sâhâo, tam-kulâim Th. 7, 8, 9.  
 Nom. se 2, 10, 92; tam 72;  
 sâ 3, 5, 11, 35. plur. te S.  
 46, 48. Acc. tam 3 tâm eva  
 28; te 5, tâim 89; Instr. teṇ'  
 eva 2, 14 etc.; teṇâm eva 29;  
 fem. tâe 28; fem. plur. tâim  
 49. Abl. tâ 106; tamhâ S. 29;  
 Gen. tassa 16, fem. tîse 92,  
 109; plur. tesim 50, 72, 82;  
 Loc. tamsi 32, 70; tammi  
 187.

tam = tatra Th. 9. perhaps in  
 tam kulâim?

tam tvam 114.

takka tatka (idam) 121.

tacca tṛitiya 30, 53, 146, S. 63.

tacca tathya S. 63.

taḍi (taḍiya) taḍit 35.

taṇa tṛiṇa S. 55.

taṇu tanu 34, 36.

taṇuya tanu(ka) 36.

tate tatas 56, 58, 59, 82, 84.

tatto tatas Th. 13.

tattha tatra 15, 61, 74, S.

26, 33—35, 38, 39.

tatthagaya tatragata 16.

taṃta tantra 10.

taṃtî tantrî 14, 92, 115.

taṃtu id. 79 v. l.

tappaḍhamayâ tatprathamatâ  
 33.

tappabhiim see pabhiim.

tama tamas 38, 39.

tamba tâmra 36.

tayâ tadâ 91, 107, 131.

tayâ tvac 60.

taraṃga id. 43 T.

taratama id. 46.

taruṇa id. 42, 44.

tala id. 15, 32, 37—40 T. 60,  
 61, 100.

talatâla id. 14, 92, 115.

talavara id. 61.

tava tapas 114, 120, Th. 13.

tavassi tapasvin S. 20, 61.

tavokamma tapahkarman S. 50.

taha tathâ Th. 5, 8, 13; taham 13, 83.  
 tahappagâra tathâprakâra 18, 21, S. 19.  
 tahâ tathâ S. 2—8, 53—55.  
 tâ tâvat S. 52.  
 tâṇa trāṇa 16; = tâna 63.  
 tâmarasa id. 42.  
 Tâmalittiyâ name of a çâkhâ Th. 5.  
 tâyattisaga trayastrimça(ka) 14.  
 tâyattisâ trayastrimçat 14.  
 târaya târaka 16.  
 târâ id. 61.  
 târisaga (<sup>0</sup>ya) tâdriça 32, 49, 70.  
 tâlamûlaya tâlamûla(ka) S. 45.  
 tâlâyara tâlâcara 100, 102, 115.  
 tâlu id. 35.  
 Tâvasa n. pr. Th. 4. — Th. 11.  
 Tâvasâ name of a çâkhâ Th. 4, 11.  
 tâviya tâpita 35.  
 ti iti (after a long vowel or anusvâra) 21, 28.  
 ti tri tivâsa 195—203.  
 tikkha tikshṇa 34, 35 T.  
 tikkhutto trikṛitvas 15; S. 48 v. l.  
 tiṇa triṇa 119.  
 tiṇṇa (nn) tīṇa 16.  
 tiṇṇâṇa (nn) tri-jñâna 3, 29.  
 titikkhai titikshate 117.  
 titta tikta 95.  
 tittisaṃ trayastrimçat 206.  
 tittha tīrtha 111.  
 titthakara 2; titthagara 15, 16, 46; titthayara 21, 99; = tīrthakara.  
 tinni trīṇi 138, 164, Th. 1; Inst. tīhiṃ 227; Gen. tiṇhaṃ 14.  
 timi id. 43.  
 timiṃgila timiṃgala 43.  
 timira id. 38.  
 tiya trika 89.

tirikkhajoniya tiryagyo-ni(ka) 117.  
 tiriya-jambhaga tiryag-jimbhaka 89, 98.  
 tiriyaṃ tiryak 28.  
 tilaga tilaka 38.  
 tilaya tilaka 51, 79 (a flower) 37.  
 tilittiya tilika (jalajantubheda) 43.  
 tilodaya tilodaka S. 25.  
 tilla taila 60.  
 tivaliya trivalika 36.  
 tisariya trisarika 61.  
 Tisalâ n. pr. 21 etc. 109.  
 tīya atīta 21.  
 tīra id. 120.  
 tīrittâ tīrayitvâ S. 63.  
 tīsaima triṇça 169.  
 tīsam triṇçat 110, 147, 157, 202; Gen. <sup>0</sup>âe 74.  
 Tisabhadâ n. pr. Th. 5.  
 tumga id. 45.  
 Tumgiyâyaṇa name of a gotra Th. 3.  
 tuccha id. <sup>0</sup>kula 17, 19.  
 tuṭṭha tushṭa 5, 8, 15, 47, 50.  
 tuṭṭhi tushṭi 9, 51, 120.  
 tuḍḍiya tūrya 14, T, 102, 115.  
 tuḍḍiya truṭṭika (bâhurakshaka) 15, 61.  
 tuppâ tuppâ (mrakshita) 34.  
 tubbhama yushmat 79 v. l.  
 tubbhe yūyam 13, 83. tubbhehiṃ Instr. S. 46, 48.  
 tumama tvam 9, 51, S. 18, 52.  
 tume Instr. 9, 86.  
 tumbavīṇiya tumbavīṇāvâdaka 100.  
 tumham yushmâkam 79.  
 tuyattai tvagvartayati 95.  
 turaga (<sup>0</sup>ya) id. 44, 63.  
 turiya tvarita 15, 28, 29, 43.  
 see aturiya.  
 turukka id. 32, 44, 57, 100.  
 tusodaya tushyodaka S. 25.  
 tūṇailla tūṇavat 100.

tûla (tulla) id. or tulya 32.  
 teicchi cikitsâ S. 49.  
 teṇaṇṇa trinavatitama 148.  
 teṇiya stāṇṇa S. 19.  
 teya tejas 61; tee 118; teyasâ 39, 59, 118.  
 teya treya (stambha) 44.  
 terasa trayodaṇṇa 139.  
 terasama trayodaṇṇa 120.  
 Terasayâ name of a çākḥā Th. 6.  
 terasī trayodaṇṇi 30, 96.  
 telokka (ti<sup>0</sup> "lu<sup>0</sup>) trailokya 80, 86, 114.  
 tella (ti<sup>0</sup>) 60, S. 17.  
 tevaṭṭhiṃ trayahśhaṣṭhi 211, 227.  
 tevīsāe trayoviṃṇati Instr. 2.  
 tesīṃ tryaṇṇi 168, 227.  
 tesīma tryaṇṇa 30.  
 toya id. 36, 43, 118.  
 toraṇa id. 100.  
 tti iti (after a short vowel) 3, 29, 91, 107, 124, 151.  
 "ttha "stha matthaya<sup>0</sup> 40.

th.

thaṇa stana 36.  
 thaṇṇiya stambhita 15, 61.  
 thala sthala S. 12.  
 thāma sthāman 118.  
 Thūlabhadda n. pr. Th. 5, 6.  
 thira sthira 34, 35, T. Th. 13.  
 thejja sthārya adj. S. 19.  
 thera sthāvira Th. 1 etc. S. 5, 6, 39, 46. "kappa S. 57, 63.  
 therāvalī sthāviraṇṇā Th. 4.  
 theriyā sthāvira S. 39.  
 thova stoka 118, 124.

d.

daiya dayita 38.  
 daṃsaṇa darṇana 1, 16, 111, 114, 120, 140; 9, 39, 46.  
 daṃsaṇiyā darṇanikā 104.  
 dakḥha dakṣha 60, 110, 155.

daga daka (udaka) 38, S. 29.  
 dagaraya udaka-rajas 33, 35, 36, 38, 40, S. 29.  
 daṭṭhava drasṭavya 187.  
 daṭṭhūṇa dṛiṣṭvā 46.  
 daṇḍa id. 27; "nāyaga 61.  
 datti id. S. 26. "dattiya S. 26.  
 daddara dardara 100.  
 dadhi id. T.  
 daṇṭa id. cau<sup>0</sup> 33, T.  
 daṇṭa dānta 34.  
 dappana darpana 38.  
 dappañijja darpaṇiya (balakara) 60.  
 dama id. Th. 13.  
 damaṇaya damanaka 37.  
 "daya at the end of compounds (pitiful or giving) 16.  
 daya daka S. 29.  
 daridda daridra 17, 19.  
 darisi darṇin 16, 121.  
 dal. √dā. "ai 28, 83 v. l.; "ittā 28, 83; "amāṇa 103; "ayati caus. 83.  
 davāvemāṇa dāpayat 103.  
 daviṇa dravya 171.  
 daviya dravya (guṇāçraya) 108.  
 dāvva dravya 118, 128; tad<sup>0</sup> S. 45.  
 dasa daṇṇa 5, 37, 102; "hiṃ 227.  
 dasamī daṇṇamī 103, 120.  
 dasāhiya daṇṇakḥya 103.  
 daha hrada paumad<sup>0</sup> 36.  
 dahi dadhi S. 17.  
 dāijjamāṇa darṇyamāṇa 115.  
 dāiya dāyika 112.  
 dāḍḍhā daṇṇhā 35, T.  
 dāṇa dāna 83, 112.  
 dāṇa dāna (mada) 33.  
 dāyārehiṃ dāṭṭhiis 112.  
 dāraga ("ya) dāraka 9, 10, 51, 79, 80, 91, 96.  
 dāv. caus. of √dā. "e S. 14, 15, 16. "ettae S. 14, 15, 16.  
 Dāsikhabbadīya name of a çākḥā Th. 5.

dâhiṇa dakshiṇa 14, 15, 115.  
 diṭṭha dṛiṣṭa 9, 11, 51, 74, 79.  
 diṭṭhiyâ dṛiṣṭi(kâ) 92.  
 diṇakara (<sup>o</sup>yara) dinakara 4,  
 32, 51, 59, 79.  
 ditta dīpta 39, 61, 118.  
 dinna datta 100.  
 Dinna n. pr. ajja<sup>o</sup> Th. 4, 10.  
 dippamta dīpyamâna 44, 61.  
 dippamâṇa dīpyamâna 41, 44,  
 61.  
 diya dina in rāimdiya q. V.  
 divasa id. 96, 102, 104, 113,  
 114, 120; tad<sup>o</sup> S. 21, 26.  
 divva divya 28, 29, 44, T, 117.  
 disâ diç 36, 37, 96, S. 61.  
 disî diç 27, 29, 63, S. 61.  
 diṇa dina 92.  
 diṇâra dīnâra 36.  
 dīva dīpa 16, 51, 79.  
 dīva dvīpa 2, 15, 28, 142.  
 divaṇijja dīpaṇīya 60.  
 divayamta dīpayat 34, 41.  
 dīha dīrgha 9, 51, 81, 118.  
 Dihabbhadda n. pr. Th. 5.  
 dukkha duḥkha 119, S. 63.  
 dugulla dukūla 32.  
 ducca (docca) dvitīya 28.  
 Dujjīmta n. pr. Th. 13.  
 duddharisa durdharsha 118.  
 duṇḍuhi dundubhi 44, 102,  
 115.  
 dunnirikkha durnirikshya 39.  
 duppayâra duḥpracâra 39.  
 dubbala durbala S. 61.  
 dummaṇa durmanas 38.  
 durârâhaya durârâdhya 133,  
 S. 53.  
 duvâlasa dvâdaçan 120, 122,  
 147, 168, 181. <sup>o</sup>amgi Th. 2.  
 duviha dvividha 146, 181.  
 duve see do.  
 dussamasusamâ duḥsama-  
 susamâ 2.  
 dūijjattae (hiṇḍitum) see notes  
 S. 47.  
 dûmiya (dhavalita) 32.

dūya dūta 61.  
 dūra id. 63, 120.  
 dūsa dūshya (vastra) <sup>o</sup>rayaṇa  
 61, deva<sup>o</sup> 116, 157.  
 deva id. 14, 21, 44. 89, 97,  
 98, 110, 113, 114, S. 64.  
 devakula id. 89.  
 devagai deva-gati 28, 29.  
 devatta devatva 110.  
 devaya devatâ 55.  
 devarâyâ devarâja 14, 29, 33;  
<sup>o</sup>rannâ 27; <sup>o</sup>ranno 16, 27, 29;  
<sup>o</sup>râṇaṇ 21.  
 Devâṇaṇḍâ n. pr. 2, 3, 5,  
 8 etc. 21.  
 devâṇaṇḍâ name of a night  
 124.  
 Devâṇuppiya devânâm priya  
 6, 7, 9, 11, 13 etc. 21, 64.  
 deviḍḍhi devarddhi 141.  
 Deviḍḍhi n. pr. Th. 13.  
 devimḍa devendra 14, 16, 21,  
 27, 29.  
 devî id. 14, 38, 97, 125, S. 64.  
 desa deça 37, 93, 95, 100; =  
 bhāga 147, S. 29.  
 desaya deçaka 16.  
 Desigaṇi n. pr. Th. 13.  
 deha id. 117.  
 do dvau 108, 129, 130; duve  
 Th. 4; donni dunni Th. 1;  
 Instr. dohi 2; Gen. doṇhaṇ,  
 duṇhaṇ (uḥ) S. 38, 39; Instr.  
 dosu 142, 222.  
 docca (ducca) dvitīya 53, 96,  
 120, S. 63.  
 doṇamuha droṇamukha 89.  
 dovâriya dauvârika 61.  
 dosa dvesha 114, 118.  
 dohala dohada 95.  
 dh.  
 dhagad hagâiya (crackling) 16.  
 dhaṇa dhana 90, 91, 106, 112.  
 Dhaṇagiri n. pr. Th. 11; —  
 Th. 12, 13.  
 Dhaṇaḍḍha n. pr. Th. 6.



dhaṇiya dhanika (atyartham) 114.  
 dhanna dhanya 3, 5, 6, 9, 31, 33.  
 dhanna dhānya 90, 91, 106, 112.  
 dhamma dharma 16, 80, 104, 111, 114, 157, S. 51.  
 Dhamma n. pr. 190; — Th. 12, 13; — Th. 13.  
 dhammiya dhārmika 55.  
 dhaya dhvaja 40.  
 °dhara at the end of compounds 14, 15, 16, T. 140, Th. 13.  
 dharani id. 15.  
 dharijja māṇa dhāryamāṇa 61.  
 dhavala id. 34, 37, T. 61.  
 dhāvamāṇa dhāvamāṇa 43.  
 dhāraga (ya) dhāraka 10, 64 v. l. Th. 2.  
 °dhāri °dhārin 89, 117, S. 31.  
 dhii dhṛiti 114.  
 dhīmaṃ dhīmān 108.  
 dhīra id. Th. 13.  
 dhūyā duhitṛi Nom. 109.  
 dhūva dhūpa 32, 44, 57, 100.

## n.

na na 2, 17.  
 nai nadī 43, 120, S. 11.  
 Nakkha n. pr. Th. 13.  
 nakkhatta nakshatra 2, 96, 116.  
 Nakkhatta n. pr. Th. 12.  
 nagara na-kara 89.  
 nagara (nayara) id. 15, 16, 89, 100 etc.  
 nagara nāgara 61.  
 nagari id. 122, 157.  
 naṃgaliya lāṅgalika 113.  
 naṭṭa nāṭya 14.  
 naṭṭaga nartaka 100.  
 naḍa naṭa 100.  
 nattuī naptṛikā 109.  
 nattha nyasta 68.  
 n'atthi nā'sti 118, S. 59; = na santi 207.

naddha id. 61.  
 naṃdā 2. imp. of √nand 111.  
 Naṃda n. pr. 178.  
 Naṃdaṇabhadda n. pr. Th. 5.  
 naṃdi id. °kara 51, 79 v. l.  
 Naṃdijja name of a kula Th. 7.  
 Naṃdiya n. pr. Th. 13.  
 Naṃdivaddhaṇa n. pr. 109.  
 — name of a paksha 124.  
 nabha nabhas 37.  
 namaṃs. √namasy. °āmi Th. 13, °ai 16, °ittā 16.  
 Nami n. pr. 184.  
 namo namas 1, 16.  
 namokkāra namaskāra 1.  
 naya id. 10.  
 nayaṇa nayana 15, 35, 41, 42, 115.  
 nayara see nagara.  
 nara id. 44, 63, 115; °vasaha 61; °siha 61.  
 nariṃda narendra 61.  
 naliṇa nalina T.  
 nava id. 14.  
 nava navan 128, °ṇham 9, 79, 96. see addha.  
 navaṇiya navanīta S. 17.  
 navama id. 147, 169.  
 navamāliya (a) navamālikā 37.  
 navaram id. 157.  
 naha nakha 5, 35, 36, 153. S. 43.  
 naha nabhas 35, 44, 118.  
 nai jñāti 104.  
 nai na ati, before adjectives 95.  
 nāiya nādita 102, 115.  
 Nāila n. pr. Th. 4, 11.  
 Nāilā name of a çākhā Th. 4.  
 Nāilī name of a çākhā ajja<sup>0</sup> Th. 11.  
 nāga id. (a flower) 37.  
 nāga name of a karaṇa 124.  
 Nāga n. pr. Th. 6. — Th. 12, 13.  
 Nāgabhūya name of a kula Th. 7.  
 Nāgamitta n. pr. Th. 6.  
 nāḍaijja nāṭakiya 92, 102.

nâḍaya nâṭaka 115.  
 nâṇa jñāna 1, 16, 112, 114, 140, Th. 13.  
 nâṇâ nânâ 36, 48, 61, 63; °viha 100.  
 nâṇi jñānin 139, 140.  
 nâḍiya nâḍita 102 v. l.  
 nâbhi id. 36.  
 Nâbhi n. pr. 206, 207.  
 nâma nâman 19, 42, 106, 107, 129, 130; °am 124, S. 44, 64.  
 nâmadhiḥja (°ejja) nâmadheya 91, 107, 108, 109.  
 nâmadheya id. 16.  
 Nâya Jñâta 18 v. l., 21, 90, 105, 110.  
 nâya jñâti 104 v. l.  
 nâyaga (°ya) nâyaka 16, 39, 80, 86.  
 Nâyaya Jñâta(ka) 104, 105, 110.  
 nâyaya Jñâta-ja 127.  
 nâyavva jñâtavya Th. 7.  
 nâri nârî 115.  
 Nâlamḍâ n. pr. 122.  
 nâha nâtha 16, 111.  
 niṇṇa nipuṇa 15, 61.  
 nikara id. 33, 35, 38, 45.  
 nikkham. nis+√kram. °amti, °issamti, °imsu 19, °ittae S. 20, 21; see nikkhamma.  
 nikkhamaṇa nishkramaṇa 19, 112, Th. 13.  
 nikkhamma nishkramya S. 8.  
 nikkhevaṇâ niḥkshepaṇâ 118.  
 nigama id. (vaṇij) 61.  
 nigijjhiya nigrihya (sthitvâ) S. 32, 36, 37.  
 nigûḍha id. 36.  
 niggacch. nis+√gam. °ai 115; °amti, °ittâ 66.  
 niggamtha nirgrantha 130—132; Th. 2, S. 6, 7, 9 etc.  
 niggamthî nirgranthî 130—132, S. 9, 10, 11 etc.  
 niggaya nirgata 61, Th. 5 etc.  
 niggoḥa nyagrodha 212.

nigghaṇṭa nighaṇṭa 10.  
 nigghâyaṇa nirghâtana 119.  
 nigghosa nirghosha 102, 115.  
 nicaya id. 42.  
 nicca nitya 44, 117, S. 11, 20.  
 niccala niçcala 92.  
 nijjûhiyavva nirvyûhitavya S. 58.  
 niddiṭṭha nirdishṭa 2, 16, 21.  
 niddha snigdha 34, 36, T. 95.  
 niddhamaṇa nirdhamana 89, S. 2.  
 niddhûma nirdhûma 46, T.  
 nipphaṇḍa niḥspanda 92.  
 nipphanna nishpaṇna 91, 96, 107.  
 nibhelaṇa griha 41.  
 nimitta id. 64.  
 nimmala nirmala 41, T.  
 nimṇâya nirmâta (abhyasta) 60.  
 nimmiya nirmita su<sup>0</sup> 35.  
 niyaga (°ya) nija(ka) 35, 104, 105.  
 niyara nikara 59.  
 niramjaṇa nir-añjana 118.  
 niravakaṇkha niravakâṅksha 119.  
 niravacca nir-apatya Th. 2.  
 nirâlambaṇa nirâlambana 118.  
 nirâvaraṇa id. 1, 120.  
 niriti name of a night 124.  
 nirutta nirukta 10.  
 niruddha (matsyabheda) 43.  
 niruvaleva nir-upalepa 118.  
 nireyaṇa nir-ejana 92.  
 nilijjijjâ niliyeta S. 29.  
 nilimta niliyamâna 37.  
 nillâliya nirlâlita 35, T.  
 nivaijjâ (ejjâ) nipatet S. 29, 32, 36, 37.  
 nivaḍai nipatati S. 30.  
 nivatta nivṛtta 104 v. l.  
 nivattiya nivartita 104.  
 nivayamâṇa nipatat S. 27.  
 nivesei niveçayati 15; nivesittâ 15.  
 nivvâghâya nirvyâghâta 1, 120.

nivvâṇa nirvâṇa 120 v. l.  
 nivvuya nirvṛita 187, 195.  
 nisanna (ṇṇ) nishaṇṇa 14 v. l.,  
 61, 147.  
 nisamma niṇṇaṇṇa 8, 12, 50, 53.  
 nisâ niṇṇa 38.  
 nisijjâ nishadyâ (âsana) 120.  
 nisiyâi nishâdati 48; nisiittâ 48.  
 nisîyati nishâdati 61, 95; °amṭi  
 68; °ittâ 6, 2.  
 nissarai niṇṇsarati 27.  
 nisseyasa niṇṇreyasa 111.  
 nihaṇṇâhiṇ 2. imp. ni+√han.  
 114.  
 nihâṇa nidhâṇa mahâ° 89.  
 nîla id. 40, S. 44, 45.  
 nîva nîpa 15, 50.  
 nîsâe (pâli nissâya) com. niṇṇrayâ  
 avalambya 122, S. 18.  
 neyavva netavya or jñâtavya  
 172.  
 nesajjiya nishaṇṇa 182.  
 no id. 19, 130, 132, S. 11, 13, 15 etc.  
 nham sma? (vâkyâlamkāra) S.  
 13 v. l., 38, 39 v. l.  
 nhâya see ṇhâya.  
 nhâṇa snâṇa 61.

## P.

paiṭṭhâ pratishṭhâ 16.  
 paiṭṭhâṇa pratishṭhâṇa T.  
 paiṭṭhiya pratishṭhita 36, 40,  
 45.  
 painnâ (ṇṇ) pratijñâ 110, 155.  
 pairikka pratirikta 95.  
 paîva pradîpa 16, 39, 44.  
 paumjanti prayuñjanti 111,  
 114.  
 paṇṭṭha prakoshṭha 35 T.  
 Pauma n. pr. Th. 11.  
 pauma padma 37, T; °ddaha  
 °hrada 36; °laya °latâ 44, 63;  
 °sara °saras 4, 33, 42, T.  
 Paumappabha n. pr. 199.  
 paumiṇî (i) padmini 42.  
 paura prâcura T.  
 paoyaṇa prayojana S. 47.

pakkîliya prakrîḍita 96, 102.  
 pakkha paksha 2, 30, 38, 96,  
 113, 114, 118 etc. = tithi  
 2, 30, 120, 124.  
 pakkhaya pakshaka (tâlavriṇṭa)  
 36.  
 pakkhiya pakshika S. 57.  
 pakkhivai prakshipati 28.  
 pagai prakṛiti 115.  
 pagâra prakâra tahap° 18, 21,  
 S. 19.  
 pagâsa prakâṣa 39, 59.  
 paccakkhâya pratyâkhyâta  
 133.  
 paccappiṇ. prati+√arp. °ai  
 29; °amṭi 58, 101; °ahi 2  
 imp. sing. S. 26; °aha 2 imp.  
 pl. 57, 100.  
 paccavâya pratyapâya S. 46.  
 paccuṇṇam. pratyud+√nam.  
 °ai, °ittâ 15.  
 paccutthuya (°ttha°) pratyâ-  
 vâṣṭita 63.  
 paccuppaṇṇa pratyutpanna  
 21, 25.  
 paccûsa pratyûsha 56, 99, 147.  
 pacconiyaṭṭa pratyavanivṛitta  
 43.  
 paccoruh. pratyava+√ruh. °ai  
 °ittâ 15, 47, 60, 116.  
 paccha pathya 95.  
 pacchâ paṇṇâd 104, Th. 2, S.  
 18, 21.  
 pacchâutta paṇṇâdâyukta S.  
 33—35.  
 pacchijjamâṇa prârthyamâṇa  
 115.  
 pacchima paṇṇima 174, 211.  
 pajjattaga (°ya) paryâpta(ka)  
 142, 222.  
 pajjalanta prajvalat 36, 39.  
 pajjavasâṇa paryavasâṇa 211.  
 pajjoyagara pradyotakara 16.  
 pajjosav. pari+√vas. °ei S. 1,  
 2; °emo S. 8; °emṭi (imṭi) S.  
 3—8; °emâṇa S. 29; °ittae S.  
 8, 21; °iya S. 9, 10, 14, 15 etc.

pajjosavaṇā paryuṣaṇā S. 57, 58. °kappo S. 64.

pañca id. 1, 9, 32, 100, S. 26, °him 182. at the beginning of comp. pañca-hatthuttara, °citta, °visāha; °viha, °imdiya etc.

pañcāṅguli id. 100 see notes.

pañcama id. 10, 30, 204.

pañcamaya pañcana(ka) Th. 7, S. 38 v. l., 39 v. l.

pañcamī id. 172.

pañcamuṭṭhiya pañca-mu-shṭika 116.

pañcasatṭhim pañcashashṭi 187, 188.

pañcahattariṇe pañcasaptati Instr. 2.

pañcāsiima pañcāṣṭita 183.

pañcīmdiya pañcendriya 9, 51, 79, 142.

pañña id. 32, 63.

paññaṇa pañña 89.

pañña prashṭha 60.

paññavaimsu 3 Pl. aor. caus. pra+√sthā. 128.

pañhaga see paḍhaga.

pañḍa paṇa 61.

pañḍala paṇala 39.

pañḍa paṇa 14, 115.

pañḍaga paṇaka 100, 114.

pañḍigaya pratigata 28.

pañḍigāh. prati+√grah. caus. 2 imp. °e S. 14—16; °ehi S. 18; Inf. °ittae S. 14—16, 18, 25 etc. part. °iyā S. 26; °ittā S. 29.

pañḍiggaha pratigraha (pātra) S. 52.

pañḍiggahiya pratigrahin 117.

pañḍicch. prati+√ish. °ai, °ittā 13, 83, 87, °amāna 103, 115; °āvemāna caus. 103.

pañḍicchanna praticchanna 32.

pañḍicchiya pratipsita 13, 83.

pañḍijāgaranti pratijāgrati (gaveshayanti) S. 61.

pañḍijāgaramāṇi pratijāgrati 55.

pañḍijja patet S. 61 v. l.

pañḍiduvāra pratidvāra 66, 100, S. 38, 39.

pañḍinikkham. pratinis+√kram. °ai 60, 61. °amti 58, 65. °ittā 58, 61, 62.

pañḍiniyattae (pañḍiya<sup>o</sup>) prativartitum S. 10—13, 62.

pañḍinnavittā pratijñaptvā S. 18.

pañḍipucchamāṇa pratipricchamāṇa 115 v. l.

pañḍipuṇṇa (nn) pratipūrṇa 9, 79; (nn) 1, 35, 38, T. 60, 70, 79, 96.

pañḍipunnaya pratipūrṇa 41.

pañḍibandha pratibandha 118.

pañḍibujjh. prati+√budh. 4 cl. °ante 74, 76; °amāṇa 115.

pañḍibuddha pratibuddha 3, 5, 6, 31, 32, 46 T.

pañḍiboheṇi pratibodhayati 47.

pañḍima pratima 108.

pañḍiya patana S. 32, 36, 37.

pañḍiyāikkhiya pratyākhyāyin S. 25, 51.

pañḍirūpa pratirūpa 110.

pañḍilehaṇā pratilekhanā S. 54, a<sup>o</sup> S. 53.

pañḍilehā pratilekhā S. 60.

pañḍilehittae (°he<sup>o</sup>) pratilekhitum S. 55.

pañḍilehiyavva pratilekhita-vva S. 44, 45.

pañḍiloma pratiloma 117.

pañḍivisaṇṇeti prativisarjayati 83.

pañḍivujjamāṇa prativādyamāṇa ? 115 v. l.

pañḍisun. prati+√ṣru. °ei 27; °imti 65; °amti 58; °ijjā S. 52; °ittā 27, 101.

pañḍiseviya pratisevita 121.

pañḍu paṇu 14, 43.

pañḍhaga paṇhaka 100 v. l.

paḍhama prathama 1, 96, 113,  
210, Th. 7.

paḍhamayâ prathamatâtap<sup>0</sup>33.

paṇaga panaka S. 44, 45, 55.

paṇapanna pañcapañcâṣat 147.

paṇapannaima pañcapañcâṣa  
174.

paṇava id. 102, 115.

paṇâma praṇâma 28.

paṇâsaṇa praṇâṣana 1.

paṇâsiya praṇâcita 32.

Paṇiyabhûmî n. pr. 122.

paṇivayâmi praṇipatâmi Th.  
13.

paṇḍara pāṇḍara T.

Paṇḍubhadda n. pr. Th. 5.

paṇḍura pāṇḍura 35, 38, 40,  
59; <sup>0</sup>tara 33.

patta patra 34, 35, 42, T. 98,  
118 S. 18.

patta prâta (prasârita) 35.

patta prâpta 113, 120, 139, 141.

pattiya pratyayita 36, S. 19.

(or 36: âiapattiya<sup>0</sup> âcita-pattrika  
etc. pattrika = marakata-  
pattra).

patteyaṃ pratyekam 68.

patthijjamâṇa prârthyamâna  
115 v. l.

patthiya prârthita 16, 90, 93.

paṇta prânta 17, 19.

paṇti paṇkti 115.

pannaṭṭhiṃ (ṇṇ) pañcashasṭhi  
186, 189—194.

pannatta (ṇṇ) prajñapta 118,  
S. 43, 44, 45.

pannarasi (ṇṇ) pañcadaṣi 124,  
174.

pannavei (ṇṇ) prajñapayati S. 64.

pannâsâ (ṇṇ) pañcâṣat 218,  
222, 223.

Panhavâhaṇaya name of a  
kula Th. 9.

<sup>0</sup>pabha id. 34, 44.

Pabhava n. pr. Th. 3.

pabhâya prabhâta 59.

Pabhâsa n. pr. Th. 1.

pabhâsamâṇa prabhâsamâna  
41.

pabhâsayanta prabhâsayat  
45.

pabhiṃ prabhriti jap<sup>0</sup>, tap<sup>0</sup>  
89, 91, 130; ajja-pp<sup>0</sup> 133.

pamajjaṇâ pramârjanâ S. 54,  
60. a<sup>0</sup> S. 53.

pamaddaṇa pramardana 39.

pamâṇa pramâṇa 9, 33, 35,  
38, 43, T. 79 etc.

pamuiya pramudita 42, 96, 102.

pamhala-pakshimala 61.

paya pada 15, 114.

payanta pacat 46.

payara prakara 34, 36, 46.

payara pratara (pattraka) 44.

payaliya pradallita 15, pracallita  
39.

payâ prajā 211.

payâya prajāta 96.

payâvittae pratâpitum S. 52.

payâsa prakâṣa T.

payâhiṇa pradakshina 96.

payâhi. prajanishya. <sup>0</sup>si 9, <sup>0</sup>ti 79.

para id. 17, 114 etc. S. 18,  
41; param praep. S. 57, 58.

teṇa param 117.

parao paratas Th. 5.

parampareṇaṃ paramparayâ  
S. 27.

parama id. 5, 15, 50, 105.

parahuya parabhrta 59.

parâyanta prarâjat 41.

parikammaṇa parikarman 60.

parikammiya parikarmita 35.

pariggahiya parigrihita 5, 67.

parijana parijana 28, 104, 105.

pariṭṭhâvittae parishthâ-  
payitum S. 51.

pariṇaddha id. 36.

pariṇaya pariṇata 10, 52, 80.

pariṇâmiya pariṇâmita S. 2.

parittâsa paritrâsa 95 v. l.

parinikkhamei see paḍini<sup>0</sup>  
27 v. l.

pariniṭṭhiya parinishthita 10.



parinivvâimti (<sup>0</sup>yamti) parinirvânti S. 63.

parinivvâṇa parinirvâṇa 120.

parinivvuḍa parinirvṛita 118, 124, 147.

parinivvuya parinirvṛita 1, 170, 205, Th. 2.

paripihittâ (paripi+√dhâ) paridhâya S. 29.

paripûya paripûta S. 25; a<sup>0</sup> S. 25.

parippuḍa parisphoṭa 39.

paribhâei paribhâjayati 112; <sup>0</sup>ittâ 112. part. paribhâemâṇa 104.

paribhujjamâṇa paribhujyamâṇa 42.

paribhujjamâṇa paribhujjamâṇa 104.

paribhutta paribhukta S. 2.

parimaṭṭha parimishṭa su<sup>0</sup> 38.

parimaṇḍiya parimaṇḍita T.

parimaddaṇa parimardana 60.

parimiya parimita S. 25; a<sup>0</sup> S. 25.

pariyaṇa parijana 105 v. l.

pariyatṭaya parivartaka 39.

pariyâdiyati paryâdatte 27; 2ttâ 28.

pariyâya (<sup>0</sup>ga) paryâya 121, 146, 147.

pariyâvajjai paryâpadyate S. 29.

parirâyamâṇa parirâjamâṇa 41.

parivajjiya parivarjita 41.

parivahai parivahati 95.

parivâya parivâda para<sup>0</sup> 118.

parivâra id. 14.

parivvâyaya pârivrâjaka adj. 10.

parisâ parishad 14, 113, 143, 157.

parisâḍei pariçâtayati (tyajati) 27; 2ttâ 27.

parisiccamâṇa parisicçyamâṇa 46.

parissamta pariçrânta 60.

parissama pariçrama 60, 95.

parihatthaga (paripûṇa) 42.

parihiya parihita 66, 104.

parisaha parishaha 108, 114.

parûvei prarûpayati S. 64.

pareyammaṇa parikarman 60 v. l.

palamba pralamba 35 v. l.

palambamâṇa pralambamâṇa 15, 61.

palambiya pralambita 15 v. l.

palâsa palâça 36.

paliyama palyopama 188, 189.

paloijjai pralokyate (procyate) Th. 5

pallava id. 35.

pallîṇa pralîṇa 92.

palhattha paryasta 92.

palhâyaṇijja prahlâdanîya 47, 60, 110, 113.

pavaga plavaka 100 v. l.

pavaḍijja prapatet S. 61.

pavaḍḍhamâṇa prarvardhamâṇa 43.

pavaṇa pavana 43.

pavatt. pra+√vrit. <sup>0</sup>ai 130; <sup>0</sup>ehi 2. imp. caus. 111.

pavatti pravartaka S. 46.

pavara pravara 2, 32, 35, 41, 44, 66, 104.

pavâ prapâ 89.

pavâiya pravâdita 102, 115.

pavâya pravâta 96.

pavâla prabâla 45, 90, 91, 112.

paviṭṭha pravishṭa 92, S. 36, T.

pavis. pra+√viç. <sup>0</sup>ai 50; <sup>0</sup>amti 72 v. l.; <sup>0</sup>amâṇa T.; <sup>0</sup>ittâ 50,

72 v. l.; <sup>0</sup>ittae S. 20, 21 etc.

pavuccai procyate 124.

pavesa praveça 66, or praveçya 102 (see notes.)

pavvaittae pravrajitum 94.

pavvaiya pravrajita 1, 116.

pavvaya parvata 51, 79.

pasattha praçasta 35, 36, T. 55, 95.

pasamta praçânta 118.

pasara prasara 43.  
 paha pathan mahâ<sup>o</sup> 89, 100.  
 pahakara prakara 42.  
 pahara prahâra 59.  
 pahâ prabhâ 34, 45.  
 pahâṇa pradhâna 55, 147, 211.  
 pahîṇa prahîṇa 89, 124, 148,  
 168, 183 etc.  
 pâṇa prâcîna 113, 120.  
 Pâṇa name of a gotra Th. 4, 5.  
 pâu<sup>o</sup> prâḍus<sup>o</sup> 59; pâubbhûya  
 prâdurbhûta 29.  
 pâuṇitta pûrayitvâ 147.  
 pâuya pâduka 15.  
 pâeṇaṃ prâyeṇa S. 2.  
 pâo prâtas S. 21.  
 pâo v a g a y a pâdapopagata S. 51.  
 pâkasâsana pâkaçâsana 14.  
 pâga pâka 60.  
 pâgaḍa prakata 43.  
 pâḍala pâṭala 37.  
 pâḍhaga (<sup>o</sup>ya) pâṭhaka 64—  
 66, 68, 100, 207.  
 pâṇa pâna 104, S. 20, 21 etc.  
 pâṇa prâṇa S. 44, 55.  
 pâṇaga pânaka S. 25, 26.  
 pâṇaya name of a kalpa 150.  
 pâṇi id. 9, 14, 60, 79, 168, S.  
 28—30, 43.  
 pâṇû prâṇa 124.  
 pâmokkha (<sup>o</sup>mu<sup>o</sup>) prâ mukhya  
 134, 135, 136 etc.  
 pâya pâda 9, 15, 38 v. l., 47,  
 60, 79, S. 12, 52.  
 pâyacchitta prâyaçcitta 66,  
 95, 104.  
 pâyatta pâdâta 21.  
 pâyaya pâda(ka) 38.  
 pâyava pâdapa 51, 79, 115,  
 116, 120.  
 pâraya pâraga 10, 64 v. l.  
 pâragâmi pâragâmin 119.  
 pâ râ b h o y a (vârâbhoga) 128  
 see notes.  
 pâ râ v a ṇ a pâ râ v a t a 59.  
 pâriṭṭhâvaṇiyâ parishṭhâ-  
 paṇâ 118.

Pârihâsaya (<sup>o</sup>hâm<sup>o</sup>) name of  
 a kula Th. 7.  
 pâлага pâlaka 108.  
 pâlaṇba prâlamba (jhumba-  
 naka com.) 15, 61.  
 pâlaittâ pârayitva (pâlayitvâ  
 comm.) 147.  
 pâlitta pâlayitvâ S. 63.  
 pâlemâṇa pâlayamâna 14.  
 pâlehi pâlaya 2. imp. 114.  
 pâva pâpa 1, 41, 55, 147.  
 pâva prâpnuhi 114.  
 Pâvâ n. pr. 122, 147.  
 pâvesa praveçya 104.  
 pâs. /paç. <sup>o</sup>ai 5, 15, 121; <sup>o</sup>ei  
 46; <sup>o</sup>au 16; <sup>o</sup>amâṇa 121;  
<sup>o</sup>iyaṇva S. 44, 45; <sup>o</sup>ittâ 3, 5,  
 6 etc., T. 74.  
 pâsa pārçva T.  
 Pâsa n. pr. 149—168.  
 pâsavaṇa prasravaṇa 118, S.  
 51, 55, 56.  
 pâhisi pâsyasi S. 18.  
 pi api (after anusvâra) 21, 28 etc.  
 piṃgala id. 46, T. 61.  
 piccâ pîtvâ S. 36 v. l.  
 piccha id. 40.  
 picch. (pe<sup>o</sup>) pra+ /iksh. <sup>o</sup>ai 33,  
 35—46; <sup>o</sup>aṇijja 35, 40.  
<sup>o</sup>ijjamâṇa part. pass. 115.  
 piṇja preman 118, 127.  
 piṃjara id. 42.  
 Piṭṭhicampâ n. pr. 122.  
 piḍaga piṭaka Th. 2.  
 piṇiddha pinaddha 61.  
 piṃḍavâya piṇḍapâta S. 29,  
 32, 36, 37.  
 pittijja piṭṭivya 109.  
 pipiliya pipilika S. 45.  
 piya priya see Devâṇuppiya.  
 Piyakâriṇi n. pr. 109.  
 Piyagaṃṭha n. pr. Th. 10.  
 piyaṃgu priyaṃgu 37.  
 piyadaṃsaṇa priyadarçana 9,  
 46, 51, 79.  
 piyâ pitar Nom. 109, Th. 3,  
 Gen. piṇḍo Th. 3.

pillanâ prerana 34.  
 piva iva 5, 8, 118.  
 pihâna pidhâna T.  
 pîi (pîti) prîti 83, 90, 91.  
 Pîdhammiya name of a kula  
 Th. 7.  
 pîimaṇa prîtimanas <sup>0</sup>e Mas. 15,  
 50; <sup>0</sup>â Fem. 5.  
 pîivaddhana name of a month  
 124.  
 pîḍha pîṭha 15, 47, 60, 61.  
 pîḍhamadda pîṭhamarda 61.  
 pîṇa pîna 36, T.  
 pîṇaṇijja prîṇaniya 60.  
 pîya pîta 40.  
 pîvara id. 35, 36, T.  
 pukkara pushkara 118.  
 puccha id. T.  
 pucchiya prîṣṭa 73.  
 puccheyavva prashṭavya S.  
 18.  
 puṇchana proṇchana S. 52.  
 puṇja id. 32, 100.  
 puḍhavi prîthvî S. 45.  
 puṇa punar 19, 42; puṇar avi  
 110; puṇo 35 etc.  
 puṇḍariya puṇḍarîka 2, 16,  
 42, 44.  
 putta putra 9, 51, 79, 110.  
 punna (uṇ) pūrṇa 36, 38, 41 T.  
 Punnapattiyâ (Panna<sup>0</sup>) name  
 of a çâkhâ Th. 7 v. l.  
 Punnabhadda n. pr. Th. 5.  
 punnâga id. 37.  
 puppha pushpa 32, 57, 61,  
 70, 83, 98 etc.  
 pupphaga (<sup>0</sup>ya) pushpa(ka) 5,  
 47.  
 Pupphacûla n. pr. 162.  
 Pupphadanta n. pr. 196.  
 pupphuttara name of a vi-  
 mâna 2.  
 pura id. 90, 91, 112; <sup>0</sup>jaṇa  
 102.  
 purao puratas 73, 105, <sup>0</sup>kâuṇ  
 S. 46, 48.  
 purattha purastât 16, 62.

puratthima (from the prece-  
 ding) pūrva 27, 63.  
 purandara id. 14.  
 purâ id. 89.  
 Purimatâla n. pr. 212.  
 purisa purusha 16, 56, 58, 60,  
 63, 146.  
 purisâdâṇiya 149 etc.  
 pulaiya pulakita 46.  
 pulaga (ya) pulaka 27, 45.  
 puliṇa pulina 32.  
 puṇva pūrva 2, 16, 21, 68, 96,  
 S. 14—16, 33—36.  
 puṇvaya (<sup>0</sup>ga) pūrva(ka) 8, 50.  
 puṇvaratta pūrvarâtra 2, 30,  
 96.  
 puṇvâutta pūrvaṇyukta S. 33—  
 35.  
 puṇvîṇ pūrvaṇ 92, 94, 106, 112.  
 pūiyâ pūjita 68.  
 pūyâ pūjâ 130, 131.  
 pūra see būra 32 v. l.  
 pūruga pūruga 38.  
 pūrayanta pūrayat 44.  
 Pūsagiri n. pr. Th. 11.  
 pūsamâṇa pushyamâṇa 113.  
 Pūsamittiya name of a kula  
 Th. 7.  
 peccanijja (pi<sup>0</sup>) preksanîya  
 63.  
 pesunna paṇṇa 118.  
 poggala (pu<sup>0</sup>) pudgala 27, 28.  
 Poṇḍavaddhanîyâ name of  
 a çâkhâ Th. 5.  
 porâṇa purâṇa 89.  
 porisî paurushî 113, 120.  
 porevacea purovartitva 14.  
 posa pausha 152.  
 posadha (com. paushadha. comp.  
 pâli uposatha = upavasatha)  
 128.

ph.

phaggaṇa phâlgaṇa 212.  
 Phaggumitta n. pr. Th. 11,  
 12, 13.  
 phamdamâṇa spandamâṇa 94.

pharisaga sparça(ka) 63.  
 phala id. 7, 49, 72, 98, 120, 147.  
 phaliha sphaṭika 27, 45.  
 phâliya sphâṭika (ratnaviçesha) 40.  
 phâsa sparça 32, 118; cakkhu<sup>0</sup> 132, S. 44.  
 phâsittâ sprishṭvâ (âsevya) S. 63.  
 phulla id. T. 59.  
 phusiya phusâra (!) S. 28, 30.  
 phena phena 39, 43. T.

## b.

battisa dvâtrimçat 14; âe 14.  
 baddha id. su<sup>0</sup> 34.  
 baṃdhaṇa bandhana 124, 127, 147.  
 baṃdhujiṃvaga bandhujiṃvaka 59.  
 Baṃbha n. pr. Th. 6.  
 baṃbhaṇṇaya (nn) brâhmaṇya(ka) 10.  
 Baṃbhadîviyâ name of a çâkhâ Th. 11.  
 baṃbhayâri brahmacârin 118.  
 Baṃbhalijja name of a kula Th. 9.  
 Baṃbhisumdarî n. pr. 215.  
 bala id. 52, 80, 90, 91, 115.  
 Baladeva id. 17, 18, 19, 77.  
 balâhaya valâka 42.  
 balikam ma balikarman 66, 95.  
 baliya balin S. 17.  
 Balissaha n. pr. Th. 6.  
 bahiyâ bahis 120.  
 bahu id. 2, 9, 10, 37, 61, 79, 96; Nom. pl. bahave 89, 98; Instr. bahûhiṃ 133; <sup>0</sup>hi 97; bahûhiṃ 114; Gen. bahûṇaṃ 115, S. 64.  
 bahumaya bahumata S. 19.  
 bahula id. 30, 113, 124. — S. 59.  
 Bâṇarasî Vârâṇasî 150, 157.  
 bâyara bâdara 27.  
 bâyâlîsaṃ dvâcatvârimçat 74, 147, <sup>0</sup>a 195, 196; <sup>0</sup>âe 228.

Bâravaî n. pr. (Dvâravati) 173.  
 bârasa dvâdaçan 166.  
 bârasâha dvâdaçâkhya or <sup>0</sup>çâha 104.  
 bârasî dvâdaçî 171.  
 bâla id. 10, 52, 80.  
 bâlâyava bâlâtapa 59.  
 bâvattariṃ dvâsaptati 74, 147, 211.  
 bâvîsa dvâviṃçati 225.  
 bâsîṃ dvyaçîti 30.  
 bâhattariṃ see bâvattariṃ 74 v. l.  
 bâhirao vâhyatas 32.  
 bâhiriya vâhya 57, 58, 62, 100, 122.  
 biya dvitîya Th. 9.  
 bimdu id. 42.  
 biya dvitîya Th. 7.  
 biya (vîya) bija 98, S. 44, 45, 55.  
 bujjh. <sup>0</sup>budh. <sup>0</sup>aṃti S. 63, <sup>0</sup>âhi 111.  
 buddha id. 16, 124, 147.  
 buddhi id. 8, 50, 120.  
 bûra (pûra) bâdara 32.  
 bemi bravîmi S. 64.  
 boṃdi (vapus, see E. Kuhn Beitrage p. 41) 14.  
 bohaya bodhaka 16, 59.  
 bohi bodhi 16.  
 bohiya bodhita 42.

## bh.

bhagavaṃ (bhay<sup>0</sup>) bhagavat Sing. Nom. <sup>0</sup>vaṃ 1, 2, 3 etc. Acc. <sup>0</sup>vaṃ 15, 16, 21; <sup>0</sup>vaṃtaṃ 16; Gen. <sup>0</sup>vao 16, 28, <sup>0</sup>vaṃtassa 118. Pl. Nom. <sup>0</sup>vaṃto S. 61; <sup>0</sup>vaṃte Acc. 21; Gen. <sup>0</sup>vaṃtāṇaṃ 16.  
 bhagavaî bhagavatî 36.  
 bhagiṇî bhaginî 109, Th. 5.  
 bhaṃga id. 43, S. 39.  
 bhaṭṭitta bhartṭitva 14.  
 bhaṇiya bhaṇita Th. 4.  
 bhaṃḍaga bhâṇḍaka S. 36.  
 bhaṃḍamatta bhâṇḍamâtra 118.

bhatta bhakta neut. 116, 120, 133, 147, S. 20, 21 etc.

bhatti bhakti 37, 44, 48, 61, 63.

<sup>0</sup>bhattiya bhakti(ka) nicca<sup>0</sup> S. 20, 25; cautt<sup>0</sup> S. 21, 25; chaṭṭha<sup>0</sup> S. 22, 25; aṭṭhama<sup>0</sup> S. 23, 25; vigiṭṭha<sup>0</sup> S. 24, 25.

bhadḍa bhadra 111, 145. <sup>0</sup>āsana 5, 48, 63, 68.

Bhadda n. pr. Th. 12, 13; — Th. 12.

Bhaddaguttiya name of a kula Th. 8.

Bhaddajasa n. pr. Th. 6, 8.

Bhaddajasiya name of a kula Th. 8.

Bhaddabāhu n. pr. Th. 4, 5.

bhaddaya bhadra 110.

Bhaddaya n. pr. Th. 13.

Bhaddijjiyā name of a çākḥā Th. 8.

Bhaddiyā n. pr. 122.

bhaṃte bhadanta 133, Th. 1, S. 1, 14—16, 18 etc.

bhama bhrama 43.

bhamamāṇa bhramamāṇa 43.

bhamara bhramara 37, 42.

bhamuhā bhrū S. 43.

bhaya id. 16, 95, 107, 114, 118.

bhayamāṇa bhajyamāṇa(sevy<sup>0</sup>) 95.

bhayavaṃ see bhagavaṃ.

bhariya bhārita Th. 13.

bhav. / bhū. <sup>0</sup>ai S. 14—16; <sup>0</sup>amti 89, S. 44, 55; <sup>0</sup>au 98, 114; <sup>0</sup>issai 7, 49, 72 etc. <sup>0</sup>issam part. fut. 17; <sup>0</sup>ittā 1, 94, 116.

bhava id. 2, S. 63.

bhavaṇa bhavana 4, 33, 66, 88, 89, 92, 98, 115; <sup>0</sup>vai 99.

bhavva bhavya 17, 22.

bhāga id. 27, 32, 37, 100.

bhāgi bhāgin 121.

bhāṇiyavva bhāṇitavya 154, 171, S. 39, 49, 50, 52.

bhāya bhāga 63, 103.

bhāyā bhrātri Nom. 109.

Bhâraddâya(Bhâradvâja)name of a gotra Th. 1, 9.

Bhâraha bhârata 2, 15, 28.

bhâriya bhâryâ 2, 15, 21 etc. 109.

bhârumḍa id. 118.

bhâva id. 10, 19, 52, 80, 121, 128, 142.

bhâvemāṇa bhâvayamāṇa 120.

bhâsai bhâshate S. 64.

bhâsarâsi bhasmarâçi 129, 130.

bhâsâ bhâshâ 118.

bhâsura id. 14, 41; <sup>0</sup>tara 43.

bhikkhâga bhikshuka 17, 19.

bhikkhâyara bhikshâcara 17 v. l.

bhikkhâyariya (<sup>0</sup>iriyâ) bhikshâcarya S. 10—13.

bhikkhu bhikshu S. 10, 25, 26, 31, 46—51.

bhingu bhriṅgu S. 45.

bhittum bhetum 40.

bhilinga (<sup>0</sup>aṃgu) masûra S. 33—35.

bhujjo bhûyas 11, S. 64.

bhujj. / bhuj <sup>0</sup>ejjâ S. 41; <sup>0</sup>amāṇa 14, fem. 13.

bhutta bhukta 105, 121.

bhuya bhuja 15, 61.

bhûmi id. 32, 92, 96, S. 47, 55; = kâla 146, 167, 181.

bhûya bhûta 17, 19, 37, 97, 105.

Bhûyadinna n. pr. Th. 5.

Bhûyâ n. pr. Th. 5.

bhûsaṇa bhûshana 15, 36, 41.

bhûsiya bhûshita 61 v. l., 100.

bheya bheda 41.

bherava bhairava 108, 114.

bheri id. 102, 115.

bho id. 57, 64.

bhokkhesi bhokshyasi S. 18.

bhoga id. 9, 13, 14, 79; (guru-sthâniya) 18, 22.

bhocca (bhu<sup>0</sup>) bhuktvâ S. 29, 36.



bhoyana bhojana 95, 104,  
S. 26.

m.

mai mati, <sup>0</sup>puvva 8, 50; <sup>0</sup>sâgara  
Th. 13. viula<sup>0</sup> 142.

Maipattiyâ name of a çâkhâ  
Th. 7.

mauḍa mukuṭa 14, 15, 61, 98.

mauya mṛidu(ka) 35, 36, 40,  
95; su<sup>0</sup> 63.

mauliya mukulita 15.

maṁsa mâṁsa 60, S. 17.

maṁsala mâṁsala 34, 36.

magara makara 43, 44.

magga mârğa 16, 113, 114,  
120, S. 63.

maggasira mârğaçirsha 113.

maghamaghamta (<sup>0</sup>imta) see  
notes 32, 44, 57, 100.

maghavaṁ maghavat Nom. 14.

maṁkha id. 100 see notes.

maṁgala id. 1, 34, 41, 61, 63,  
64, 66, 95.

maṁgalla mângalya 9, 51;  
adj. 3, 5, 6, 9, 31 etc.

maccha matsya 42, 43.

majja madya S. 17.

majjana mârjana 61. <sup>0</sup>ghara 61.

majjiya mârjita 61.

majjha madhya 36, 46, 61,  
114, 227; <sup>0</sup>gae S. 64; ma-  
jjhaṁ majjheṇaṁ 28, 29, 65.

majjhima madhyama(ka) 122,  
147.

majjhimaya madhyama Th. 1.

Majjhimâ name of a çâkhâ  
Th. 10.

Majjhimillâ name of a çâkhâ  
Th. 9.

maṁca id. 100.

maṁju id. 115.

maṁjula id. 47.

maṭṭha mṛiṣṭa 32, S. 2.

maḍa mṛita 92.

maḍamba id. 89.

maṇa manas, 38, 92, 118, 121.

Maṇaga n. pr. Th. 3.

maṇahara manohara 115.

maṇâma manorama 47, 110, 113.

maṇi id. 15, 32, 36, 44, 48, 61.

Maṇibhadda n. pr. Th. 5.

maṇujja manojña 92 v. l.

maṇunna manojña 47, 110, 113.

maṇuya manuja 113, 121, 143.

maṇo manas 121.

maṇogaya manogata 16, 90,  
93, 142.

maṇoraha manoratha 107, 115.

maṇohara manohara 37.

maṁḍaga maṁḍaka 38.

maṁḍala id. 36, 38, 40, 44, 45.

maṁḍaliya mândalika 78.

maṁḍava maṁḍapa 61, 104.

maṁḍiya maṁḍita 15, 63, 100.

Maṁḍiyaputta n. pr. Th. 1.

maṇṇe (nn) manye 7, 49, 72.

matta id. 42.

mattaga (<sup>0</sup>ya) mâtraka S. 56.

matthaya mastaka 5, 15, 53;

<sup>0</sup>ttha <sup>0</sup>stha 40.

maddava mârḍava 120, Th. 13.

maddâhi mardaya, 2. imp. 114.

maṁtara vyantara 99.

maṁti mantrin 61; mahâ<sup>0</sup> 61.

maṁḍara id. 118.

maṁḍâra id. 37.

mama id. 21, 26; mam' 57.

mayana madana 38.

mayañijja madanavardhana-  
kara 60.

maragaya marakata 45.

marana id. 119, 124, 147.

Marudevî n. pr. 206.

malla id. 100, 114; <sup>0</sup>juddha  
<sup>0</sup>yuddha 60.

malla mâlya 37, 41, T. 61, 83,  
95, 98, 100 etc.

Mallai n. pr. 128.

Malli n. pr. 186—193.

malliyâ mallikâ 37, T.

masâragalla id. (a jewel) 27.

masûraga masûra(ka) 63.

mahaṁ mahat. Acc. mahaṁ T,

- mahamtaṃ 42, Th. 13; Instr.  
 mahayâ 14, 102, 115; mahâ<sup>0</sup>  
 as first part of a compound,  
 maha<sup>0</sup> before two consonants,  
 mah<sup>0</sup> before a vowel followed  
 by two consonants.  
 mahajjuiya mahâdyutika 14.  
 mahaddhiya maharddhika 14.  
 mahāṇa mathana 39.  
 mahattaragatta mahattara-  
 katva 14.  
 mahattaraya (<sup>0</sup>ga) mahattara-  
 ka 110.  
 mahabbala mahâbala 14.  
 Mahâgiri n. pr. Th. 4, 6.  
 mahâyasa mahâyaças 14, 46.  
 mahâvijaya id. 2.  
 Mahâvîra n. pr. 1, 2, 3, 4 etc.  
 Mahâsuvvaya n. pr. 179.  
 mahimda mahendra T.  
 mahimâ id. 99.  
 mahiya mahita 100.  
 mahiyala mahîta 45.  
 mahiyâ mahikâ S. 45.  
 mahilâ id. <sup>0</sup>guṇa (strīkalâs) 211.  
 Mahiliyâ Mithilâ 122.  
 mahu madhu 46 T. S. 17.  
 mahuyara madhukara 33.  
 mahuyari madhukara 37, 42.  
 mahura madhura 47, 50, 95,  
 115.  
 mâ id. 55.  
 mâiya meya 35 v. l., 36.  
 mâḍambiya mâḍambika 61.  
 Mâḍhara name of a gotra Th.  
 4, 5, 10, 12, 13.  
 mâṇa mâna 9, 51, 63 v. l., 79,  
 100; 118.  
 Mâṇavagaṇa name of a gaṇa  
 Th. 9.  
 mâṇasiya mânasika 121.  
 mâṇusa mânushya 117.  
 mâṇussaga mânushya(ka) 13.  
 mâyâ mâtṛi, Nom. sing. 46,  
 109; Gen. mâûe 93; Nom. pl.  
 mâyaro 74, 77. base mân  
 92.  
 mâyâ id. 118.  
 mârāṇamptiya mârāṇantika S.  
 51; see notes.  
 mâruya mâruta 40, 96.  
 mâlāya mâlīkā 36.  
 mālā id. 61, 115. <sup>0</sup>a 14, 36.  
 Mâlijja name of a kula Th. 7.  
 māsā id. 2, 30, 79, 96 etc.,  
<sup>0</sup>āṇ 114.  
 Mâsapûriyâ name of a çâkhâ  
 Th. 7.  
 mâsiya mâsika 168, S. 57.  
 mâha mâgha 227.  
 mâhaṇa brâhmaṇa 2, 5, 8,  
 13 etc. <sup>0</sup>kula 17, 19.  
 mâhaṇī brâhmaṇī 2, 3, 5, 15.  
 mâhisī mâhishī 14.  
 ‘mi asmi 3, 29.  
 miu mīdu 35, 63, Th. 13.  
 micchâ mithyâ, <sup>0</sup>dapsaṇa 118.  
 mitta (me<sup>0</sup>) mâtṛa 10, 52, 80,  
 S. 26, 28, 30, 57.  
 mitta mitra 104, 105.  
 miya mita 47, 50, 95, 110, S.  
 54; see amiya.  
 milampti id. 67; milittā 67.  
 misimisimta dedīpyamāna 15,  
 61.  
 mihūṇa mithuna 42.  
 mīsaya (<sup>0</sup>sa) mīṇa 118.  
 mīsiya mīṇita 115.  
 muṇṇga mṛidaṅga 92, 102.  
 mukka mukta 32, 36, 100,  
 118.  
 mukka moksha 114.  
 muggaraga mudgara(ka) 37.  
 muccampti mucyante S. 63.  
 mucchijjâ mûrchet S. 61.  
 muṭṭhiya maushṭika, paṃca<sup>0</sup>  
 116; cau<sup>0</sup> 211; musṭika 100.  
 Muṇisuvvaya n. pr. 185.  
 muṇeyavva jñâtavya Th. 9.  
 muṇḍa id. 1, 94, 116, S. 57.  
 mutta mukta 16, 124, 147.  
 mutta name of a prâṇa 124.  
 muttā muktā 36, 44. <sup>0</sup>a 61.  
 mutti muktī 120.

muddiyâ mudrikâ 61.  
 muddhaṇ mûrdhan, sing. Acc.  
   <sup>0</sup>âṇam 15; Nom. pl. <sup>0</sup>âṇâ 66.  
 muddhaya mûrdhaja 40.  
 muraja (<sup>0</sup>va) id. 102.  
 musala id. 100.  
 muha mukha 34, 35, 38, 39,  
   T. 59; fem. <sup>0</sup>i 92.  
 muhamamgaliya mukhama-  
   ṅgalika 113.  
 muhutta muhûrta 39, 113,  
   118, 120.  
 muhuttaga muhûrta(ka) S. 52.  
 mûla 33, S. 29, 32, 36.  
 mûsâ mûshâ 35.  
 me id. 55, 92, 94.  
 Meyajja n. pr. Th. 1.  
 meyaṇīya medinika 96.  
 Meru id. 39, 45.  
 meha megha 61.  
 Meha n. pr. Th. 6.  
 mehalâ mekhalâ 36.  
 Mehalijjiyâ name of a çâkhâ  
   Th. 8.  
 mehâvi medhâvin 60.  
 Mehiya name of a kula Th. 8.  
 mottiya mauktika 90, 91, 112.  
 moyaga mocaka 16.  
 mora mayûra 40.  
 Moriyaputtā n. pr. Th. 1.  
 mosa mṛishâ (or moṣha) 118.  
 moha id. 95.

y.

ya(a)ca (after vowels) 9, 21, 28 etc.  
 yâvi (after vowels) ca api 92, 97.

r.

rai rati 108, 118.  
 raiya racita or rañjita 36.  
 raiya ratika (?) 61.  
 rakkha raksha 14.  
 Rakkha n. pr. Th. 12, 13.  
 Rakkhiya n. pr. Th. 6.  
 ranga id. 114.  
 rangamta (itas tatala preñkhat)  
   43.

racch'amtara rathyâ madhya  
   100.  
 rajja rājya 51, 79, 90, 91, 227.  
 Rajjapâliyâ name of a çâkhâ  
   Th. 8.  
 rajjavai (<sup>0</sup>tī) rājya-pati 52, 80.  
 rajjû rajjuka (lekhaka, comp.  
   lajuka Açoka Inscr. Delhi II)  
   122, 147.  
 ratṭha rāshṭra 90.  
 ratta rakta 32, 35, 39, 40, T.  
   59, 90, 91.  
 ratti rātri 39.  
 ramaṇijja ramaṇīya 35—37,  
   42, 61.  
 ramma ramya, su<sup>0</sup> 32.  
 raya rajas 32, S. 29.  
 rayana ratna 4, 15, 27, 32,  
   33 etc.  
 rayanaṇmaya ratnamaya T.  
 rayanaṇi rajani 3, 31, 32, 46 etc.  
 rayanaṇikara rajanikara 43, T.  
 rayaya rajata 33, 35, 36, 38,  
   40, 41.  
 rayâv. caus. of √rac. <sup>0</sup>ei 63;  
   <sup>0</sup>imti 58; <sup>0</sup>eha 57, <sup>0</sup>ettâ 57,  
   58, 63.  
 rava id. 14, 44, 102, 115.  
 ravi id. 42.  
 rasa id. 32, S. 17.  
 rassi raçmi 59. <sup>0</sup>i 39,  
 Raha n. pr. Th. 11.  
 rahassa rahasya, a<sup>0</sup> 121; sa<sup>0</sup> 10.  
 rahokamma rahaḥkarman 121.  
 rāi rāji 36.  
 rāimḍiya rātrindiva 9, 30, 51,  
   79 etc.  
 rāiṇīya rātnika (jyeshṭha) S. 59.  
 rāiṇṇa (nn) rājanya 18, 211.  
 rāiya rātri(ka), ega<sup>0</sup>, paṃca<sup>0</sup> 119.  
 rāīsara rājeçvara (yuvarāja) 61.  
 rāga (rāya) id. 59, 100, 114.  
 rāya rājan 61, 89; Nom. sing.  
   50, 52, 80; Instr. rannâ 48,  
   54, 64, 68; Gen. ranno 53, 66,  
   72; Nom. pl. rāyāṇo 106.  
 rāya rājat 38.

ôrâya at the end of compounds  
ôrâtra S. 1—8.

Râyagiha Râjagriha 122, Th.  
2, S. 64.

râyamâṇa rājamâna 40.

râyahamṣa rājahamṣa 5, 54,  
88.

râyahâṇî rājadhânî 211.

râsi râçi 43, 45, 59.

riumai rījumati 166.

riuvveya rīgveda 10.

rikkha rīksha 61.

riṭṭha rishṭa 15, 27.

ripu id. 38.

ruila rueira (?) T.

rukkha vriksha S. 29, 32,  
36, 45.

ruya ruta 211.

ruru id. 63.

rûya rûta 32.

rûva rûpa 9, 28, 34, 36, 39—  
42 etc.

Reṇâ n. pr. Th. 5.

revaiya name of a park 173.

Revaî n. pr. 137.

rehamṭa rājamâna 59.

roga id. 95.

roma roman 36, 60. <sup>o</sup>kûva 5,  
8, 15.

Robagutta n. pr. Th. 6; Th. 6.

Robaṇa n. pr. Th. 6.

rohiṇî id. (<sup>o</sup>i) 39.

# l.

lakkhaṇa lakshaṇa 9, 33, 35,  
51, 64—68, 79.

lamkha laṅkha 100; see notes.

lamgûla lāṅgûla 35, T.

Lacchî Lakshmî 41, 61.

laṭṭha laṣṭa (manohara) 34—  
36, 40, T. 55.

laṭṭhi yaṣṭi 40.

laḍaha laṭabha 36.

laddha labdha 73.

laddhi labdhi Th. 13.

lamda id. S. 9; see notes.

labhejjâ labhet S. 18.

lambamṭa lambamâna 36.

lambamâṇa lambamâna 44.

lambha lâbha 103.

laya, id. çlesha 40.

layâ latâ, (<sup>o</sup>a) pauma<sup>o</sup>, vaṇa<sup>o</sup> 44.

laliya lalita 61.

lava id. 118, 124.

lahiya labdha 73 v. l.

lâiya, in lâluloiya 100; see  
notes.

lâghava id. 120.

lâbha id. 9, 51, 79.

lâsaga lâsaka 100; see notes.

litta lipta S. 2.

lîlâ id. 36.

lîlâyamṭa denom. from lîlâ  
35, T.

lukka luñcita S. 57.

lukkha rûksha 95.

lûhiya lûshita 61.

Lecchai n. pr. (Licchavi) 128.

leṭṭhu leṣṭu 119.

leṇa layana S. 29, 44, 45.

lesa leçya 118.

lehâ lekhâ 38, 211, S. 43.

loga loka 14, 16, 19, 111; iha<sup>o</sup>,  
para<sup>o</sup> 119.

loṇa lavaṇa S. 26.

lobha id. 118.

loma loman 34.

loya loka 1, 44, 97, 111, 121.

loya loca 116, S. 57.

loyaṇa locana 36, 46, 59.

loyamṭiya lokântika 110.

lola id. 43.

lolamṭa lolat 43.

lohiya lohita S. 44, 45, <sup>o</sup>akkha  
27, 45.

# v.

va iva (after anusvâra) 46, 118.  
<sup>o</sup>va 118.

<sup>o</sup>vai <sup>o</sup>pati; gâhâ<sup>o</sup> nara<sup>o</sup> seṇâ<sup>o</sup>.

vai vâc 118.

vaittae vaijjâ see vay.

vaira vajra 98.

Vaira n. pr. Th. 4, 11.

Vairaseṇa n. pr. Th. 4.  
 Vairâ name of a çâkhâ, ajja"  
 Th. 11.  
 Vairî name of a çâkhâ Th. 9.  
 vaisâha vaiçâkha 120.  
 vaula vakula 37.  
 vaṃsa vaṃṣa 18.  
 vakkam. apa+√kram. °ai 46;  
 aṃti° 19. °issamti 19. imsu  
 19. °amâṇa 74, 76, 77.  
 vakkamta apakrânta 1, 2, 3,  
 15, 20, 78, 91.  
 vakkamti apakrânti 2.  
 vaggana valgana 60.  
 vaggûhim vâgghis 50, 110,  
 113.  
 vagghâriya vyudgrâhita? (pra-  
 lambita) 100, 168, S. 31.  
 Vagghâvacca name of a gotra  
 Th. 4, 6, 9, 10.  
 vaccha vakshas 15, 43, 61.  
 Vaccha Vatsa Th. 3, 11, 13.  
 vajja vajra 14.  
 °vajja °varja 119, 209.  
 Vajjanâgarî name of a çâkhâ  
 Th. 7.  
 vajjiya varjita 38.  
 vaṃjana vyañjana 9, 51, 79.  
 vaṭṭa vṛitta 35, 36, T. 100.  
 vaṭṭamti vartante S. 35.  
 vaṭṭamâṇa vartamâṇa 120, 121.  
 vaḍa vaṭa 174 v. l.  
 vaḍimsaga (°ya) avatamsaka  
 51; 14, 29, 66, 67.  
 vaḍiya see paḍiya 209 v. l.  
 vaḍḍh. √vṛidh. °âmo 91, 106.  
 °itthâ 90.  
 vaṇa vana 38, 39, 89, 115.  
 vaṇamâlâ vanamâlâ 14.  
 vaṇalayâ vanalatâ °a 44, 63.  
 vaṇṇa (nn) varṇa 32, 37, 38,  
 57; 98, 100.  
 vaṇṇao varṇakaḥ 49.  
 vatta vyâpta 5, 12, 15 etc.  
 vattavva vaktavya S. 18, 58.  
 vattha vastra 14, 63, 66, 83,  
 98, 102, 105, S. 52.

vatthae vastum S. 62.  
 Vatthalijja name of two kulas  
 Th. 7, Th. 9.  
 vad. √vad. °aha 54; °ittae  
 S. 52.  
 vaddhana vardhana 100.  
 Vaddhamâṇa n. pr. 91, 107,  
 108.  
 vaddhamâṇa vardhamâṇa 113;  
 see notes.  
 vadḍhâ v. caus. of √vṛidh. °ei 5;  
 °emti 67; °ittâ 5.  
 vaṃd. √vand. °ami 16 Th. 13;  
 °ai 16; °e Th. 13. °iya 68;  
 °iūṇa Th. 13.  
 vaṃḍana vandana 100.  
 vannaga varṇaka (candana) 61.  
 vannaya varṇa(ka) S. 45.  
 Vammâ n. pr. 150.  
 vay. √vad. °asi S. 58; °ai S.  
 18, 58; °aha 13, 54, 83; °ejjâ  
 (ijjâ) S. 18; °âsi 5, 8, 12, 21,  
 54, 63, 113, 155; °amta S. 18.  
 °ittae S. 19, 58.  
 vayana vadana 15, 35, 36, 43.  
 vayara (vaira) vajra 27.  
 vara id. 1, 5, 15, 16, 32, 33,  
 36, 41, 44. T. 80.  
 Varadatta n. pr. 176.  
 vârabhogā 128 v. l.  
 variṭṭha varishṭha 15.  
 vallaha vallabha 38.  
 vavagaya vyapagata 95.  
 vavasiya vyavasita 40.  
 vas. √vas. °ai 211; °âhi 114;  
 °amâṇa 211; °ittâ 147, 227;  
 vatthae S. 62.  
 vasa vaṣa 5, 15, 50, 106.  
 vasabha (°ha) vṛishabha 4, 33,  
 34, 61, 114, 118.  
 Vasiṭṭha n. pr. 160.  
 °vasiya avasita 40 v. l.  
 vasumdhara id. 118.  
 vasuhâra vasu-dhâra 98.  
 vahai vahati Th. 13.  
 vâ id. 17, 18, 19 etc.  
 vâi (vâdi) vâdin 143.



vâiṣya vâditra 14, 115.  
 Vâubhûi Vâyubhûti Th. 1.  
 vâei vâeṃti vâdayati <sup>0</sup>anti  
 Th. 1.  
 vâgarāṇa vyâkarāṇa 10, 147,  
 S. 64.  
 vâgaramāṇa vyâkurvat 138.  
 vâgareṇi vyâkaroti 207, <sup>0</sup>ittâ 147.  
 vâṇamaṃtara vyantara 99.  
 Vâṇijja name of a kula Th. 9.  
 Vâṇiyaggāma n. pr. 122.  
 vâma id. 15.  
 vâmadḍaṇa vyâmadana 60.  
 vâya vâta 36.  
 vâya vâda 143.  
 vâyaṇâ vâcanâ 148, Th. 4, 5.  
 vâyâma vyâyâma 60.  
 vâyur id. 118.  
 vârabhogā 128 v. l.  
 vâri id. T.  
 vâlaga vyâla(ka) 44, 63.  
 vâluyâ vâlukâ 32.  
 vâsa varsha 98; 2, 117, 129,  
 130, 172; 2, 15, 28.  
 vâsa id. 14, 32, 172, 211. — 44.  
 vâsaṃtiya vâsantika 37.  
 vâsayanta vâsayat 37.  
 vâsâ varshâ 30, 171, 172, 174;  
<sup>0</sup>vâsa 119, 122, S. 1—62.  
 vâsi vâsin 14.  
 vâsinṃsu praet. of <sup>1</sup>/varsh. 98.  
 Vâsiṭṭha name of a gotra 21 etc.  
 Th. 1, 4, 6, 9, 12, 13.  
 Vâsiṭṭhâ a woman belonging  
 to the Vâṣiṣṭhagotra 108.  
 Vâsiṭṭhiyâ name of a çâkhâ  
 Th. 9.  
 vâsinî vâsinî 36.  
 vâsiya vâsita 33.  
 vâsi vâsâ 119.  
 Vâsudeva id. 17, 18, 19, 76.  
 Vâsupujja n. pr. 193.  
 vâhaṇa vâhana 14, 52, 80, 90,  
 91, 102, 115.  
 vi api, (after vowels) 10, 19, 28,  
 42, 80.  
 viikkamta (viti<sup>0</sup> vai<sup>0</sup>) vyati-

krânta 2, 9, 19, 96, 104, 120,  
 S. 1—8.  
 viutṭa see viyaṭṭa v. l.  
 viula vipula 15, 44, 46, T. 52,  
 83, 104; <sup>0</sup>mai 142.  
 viuvvai vikaroti, 2ttâ 28.  
 vimhaṇijja vimhaṇiya 60.  
 vikasiya vikasita 15.  
 vikkamta vikrânta 52, 80.  
 vigai vikṛiti S. 17, 48.  
 vigaya vigata S. 43.  
 vigiṭṭha vikṛiṣṭa, <sup>0</sup>bhattiya S.  
 24, 25.  
 viggaha vigraha 29, S. 59.  
 viggovittâ (vigov<sup>0</sup>) vigopya  
 112.  
 viggaha vighna 114.  
 vicitta vicitra 32, 61.  
 vicchaḍḍaittâ vichardya 112.  
 vicchippamâṇa (<sup>0</sup>cha<sup>0</sup>) vispri-  
 çyamâna 115.  
 vijaya id. 2, 5, 67.  
 vijaya name of a muhūrta 113,  
 120.  
 vijâṇittâ (vijâṇiya) vijñâya 93.  
 Vijjhâharagovâla n. pr. Th.  
 10.  
 Vijjhâharî name of a çâkhâ  
 Th. 9.  
 viḍambiya viḍambita 35, T.  
 viṇaya vinaya 27, 58, 69.  
 viṇâsa vinâça 39.  
 viṇicchiya viniçcita 73.  
 viṇiya vinîta 110.  
 Viṇiyâ n. pr. 211.  
 Viṇhu (nh) n. pr. Th. 13.  
 vitimira id. 38, 96, 114.  
 vittī vṛitti 7, 49, 72, 79 v. l.  
 vitthara vistâra Th. 5.  
 vitthinna (ṇṇ) vistîrṇa 35, 36,  
 52, 80.  
 videha 110; see notes.  
 videhajacca 110; see notes.  
 Videhadinnâ n. pr. 109. —  
 110 see notes.  
 vinnav. caus. of <sup>1</sup>/jñâ. <sup>0</sup>ejjâ  
 S. 18; <sup>0</sup>emâṇa S. 18.

vinnâṇa (ṇṇ) vijñāna 8, 50.  
 vinnāya (ṇṇ) vijñāta 10, 52, 80.  
 Vinhu n. pr. Th. 12.  
 vipula id. 33, 90, 91, 100.  
 vippamukka vipramukta 118.  
 vibohaga vibodhaka 38.  
 vibhatta vibhakta 32, 34.  
 vibhāvemāṇa vibhāvayat 147.  
 vibhūi vibbūti 115.  
 vibhūsā vibhūshā 102, 115.  
 vibhūsiya vibhūshita 36, 61, 95.  
 vimaṇa vimanas 92.  
 vimala id. 35, 36, T. 61.  
 Vimala n. pr. 192.  
 vimāṇa vimāna 2, 14, 29, 44, T.; <sup>0</sup>bhavaṇa 4, 32; mahā<sup>0</sup> 2, 171, 206.  
 vimāṇiya vimānita a<sup>0</sup> 95.  
 viyaṭṭa (viniṭṭa) vyāvṛitta 16.  
 viyaḍa jala S. 25.  
 viyaḍaga vi-kaṭaka S. 36.  
 viyaḍagiha sthānamaṇḍapikā S. 32, 36.  
 viyarejjā vitareyus S. 46, 48.  
 viyāra vicāra, <sup>0</sup>bhūmi S. 47, 52.  
 viyāvatta vyāvṛitta 120.  
 viraiya viracita 32.  
 viraiya virājita 36, 61.  
 virāiya virājita 36.  
 virāyaṃta virājat 15, 36.  
 vilambiya vilambita, a<sup>0</sup> 88.  
 vilasaṃta vilasat 31.  
 vilāijjai Th. 5 v. l.  
 vilihijjamāṇa vilikhyamāna 14.  
 vilevaṇa vilepana 61.  
 viva iva 61 v. l., 138.  
 vivaṇiya vyapanīta 95.  
 vivaddhaṇa vivardhana, <sup>0</sup>kara 51, 79.  
 vivāga vipāka 147.  
 vivitta vivikta 95.  
 viviha vividha T. 64.  
 vivvoyaṇa (bb) 32 see note.  
 visada (<sup>0</sup>ya) viḍada 35, 36.

visappaṃta visarpat 34.  
 visappamāṇa visarpamāṇa 5, 15, 50.  
 visama vishama T.  
 visaha id. 118.  
 visāemāṇa visvādayat 104.  
 visāṇa vishāṇa 118.  
 visāraya viṣārada 11.  
 visāla viṣāla 35, 36, 38, 39; 157.  
 visiṭṭha viṣiṣṭha T. 61, 63.  
 visāhā viṣākhā 149, 157. paṃca-visāha 149.  
 visuddha viṣuddha 18, 96.  
 visesa viṣesha 7, 49, 57, 72, S. 21.  
<sup>0</sup>viha at the end of a compound <sup>0</sup>vidha, cau<sup>v</sup> 60, 118; paṃca<sup>0</sup> S. 44, 45; nāṇā<sup>0</sup> 100; bahu<sup>0</sup> 61.  
 vihaga id. 44, 63, 118.  
 vihaṃga id. 44 v. l.  
 vihar. vi + <sup>1</sup>/hri. <sup>0</sup>ai 13, 14, 15, 92 etc.; <sup>0</sup>aṃti 104, S. 6, 7; <sup>0</sup>ittae S. 50.  
 vihāṇa vidhāna 151.  
 vihāra id. 120; <sup>0</sup>bhūmi 95, S. 47, 52.  
 vihi vidhi 61.  
 vīci id. T.  
 vītīvayamāṇa vyativrajat 28.  
 vīya see bīya.  
 vīra id. 52, 80, 114, <sup>0</sup>valaya 61.  
 Vīrabhadda n. pr. 160.  
 vīriya vīrya 108, 120.  
 vīsai viṃṇati sa<sup>0</sup> S. 1—8.  
 vīsaṃ viṃṇati 2, 150.  
 vīsatttha viṇvasta 5, 48.  
 vihiya vīthi(ka) 100.  
 vuccai ucyate Th. 1, S. 1, 2.  
 vuṭṭhikāya vṛisṭhikāya S. 29, 31, 32, 36.  
 Vuḍḍha n. pr. Th. 12, 13.  
 vutta ukta 27, 64, S. 13—15, 18.  
 veuṭṭhiyā (punaḥ punas) S. 60 v. l.  
 veuvvi (vaikriyalabdhimat) 141.

veuvviya vaikriya 27, 28.  
 veuvviyâ fem. (punaḥ punas)  
   S. 60.  
 vega id. 39, 43.  
 vedāsa veṭasa 174.  
 Veṇā n. pr. Th. 5.  
 vemāṇiya vaimānika 14, 99.  
 veyā veda 10.  
 veyañijja vedāniya 147.  
 veyāvacca vaiyāvṛittya S. 20.  
 vera vaira 45.  
 veruliya vaidūrya 15, 27.  
 velambaga viḍambaka or vai-  
   lambaka 100.  
 velā id. 104, S. 36.  
 velliya vellita T.  
 vevamāṇa vepamāna 94.  
 vesa veshā 66.  
 Vesamaṇa Vaiṇavaṇa 89.  
 Vesavāḍḍiyagaṇa name of a  
   gaṇa Th. 8.  
 Vesālī Vaiṇālī 122.  
 vesāsiya vaiṇvāsika S. 19.  
 vocchinna vyavacchinna 95,  
   127, Th. 2.  
 Vomila n. pr. Th. 4.  
 Vomilā name of a cākḥā Th. 4.  
 vosatṭha vyavasṛiṣṭha 117.  
 vva iva, (after vowels) 59, 61.  
   s.  
 sa sa copul. Prefix.  
 saiya ṇatika 103.  
 saṇṇa ṇakuna 42, 96, 211.  
 saṇṇavamāṇa saṇṇapat 50;  
   <sup>0</sup>i 47, 48.  
 saṇṇāvimṭi saṇṇāpayanti 72.  
 saṇṇiḥhiya saṇṇiḥhiya (vilepani-  
   kṛitya) S. 21, 36.  
 saṇṇehaṇṇa saṇṇekhaṇṇa S. 51.  
 saṇṇoya saṇṇoka (dṛiṣṭipatha)  
   S. 38, 39.  
 saṇṇvacchara saṇṇvatsara 114,  
   118, 120, 148.  
 saṇṇvacchariya saṇṇvatsarika  
   S. 57.  
 saṇṇvāhaṇṇa saṇṇvāhana 60.

saṇṇvāhā id. 89 v. l.  
 saṇṇvāhiya saṇṇvāhita 60.  
 saṇṇvilliya saṇṇvellita ? T.  
 saṇṇvuḍa saṇṇvṛita 61, 32 v. l.  
 saṇṇsatta (ṇvāpadaviṇeṣha) 44.  
 saṇṇsāra id. 119.  
 saṇṇseima sasvedima or saṇṇse-  
   kima S. 25.  
 saṇṇharaṇa id. 171.  
 saṇṇhiya saṇṇhita 36.  
 Sakka ṇakra 14, 16, 27, 29,  
   89; — 14, 29.  
 sakkār<sup>0</sup> satkārāya<sup>0</sup> <sup>0</sup>eti 83;  
   <sup>0</sup>iṇṭi 105; <sup>0</sup>ittā 83. 105, <sup>0</sup>iya  
   68.  
 sakkāra satkāra 90, 91, 130,  
   131.  
 Sagaḍamuha n. pr. 212.  
 sagotta (<sup>0</sup>gu<sup>0</sup>) sagotra 2, 15 etc.,  
   Th. 3; fem. <sup>0</sup>ā 2 etc.  
 saṇṇkaṇṭa saṇṇkrānta 129, 130.  
 saṇṇkappa saṇṇkalpa 16, 90,  
   92, 93.  
 saṇṇkāsa saṇṇkāṇa 138, 165.  
 Saṇṇkāsiyā name of a cākḥā  
   Th. 7.  
 saṇṇkha cāṇkha 40, 90, 91, 102,  
   112, 115, 118.  
 saṇṇkhaṇṇa cāṇkhaṇṇa ? T.  
 saṇṇkhaḍḍi saṇṇskṛiti (odanapāka)  
   S. 29.  
 Saṇṇkhasayaga n. pr. 136.  
 saṇṇkhā saṇṇkhyā S. 26.  
 saṇṇkhāṇa saṇṇkhyāna 10.  
 saṇṇkhiya cāṇkhiya 113.  
 saṇṇkhejja (<sup>0</sup>iḷja) saṇṇkhyeya  
   27.  
 saṇṇga id. 119.  
 saṇṇgama id. 115.  
 Saṇṇghavāliya n. pr. Th. 12.  
 saṇṇghāḍaga (sim<sup>0</sup>) ṇṛiṇṅātaka  
   100.  
 sacca satya 13, 83, 120.  
 sajḇhāya svādhyaḇya S. 51, 52.  
 saṇṇcaya id. 42, 43.  
 saṇṇjama saṇṇyama 120, 133,  
   S. 53, 54.

samjutta samyukta Th. 13.  
 samjôya samyoga 118.  
 satthi shashthi 10.  
 sadamgavi shadāṅgavid 10.  
 sadḍhî çrâddha S. 19.  
 samṭhiya samsthita 36.  
 samḍa shaḍa 59; vaṇa<sup>0</sup> 89,  
 115.  
 Samḍilla n. pr. Th. 13.  
 saṇha çlâshnya 63.  
 satakkatu çatakratu 14.  
 satta sattva Th. 13.  
 satta saptan 76, 140, 141, S.  
 43; "ṇham 14; "ṭṭha (saptâ-  
 shṭa) 15, S. 63.  
 sattama saptama 171, 206.  
 sattamaya saptama(ka) Th. 7.  
 sattari saptati 168.  
 sattu çatru 114.  
 sattha çâstra 64, 73, 74, 85.  
 satthavâha sârhavâha 61.  
 sadda çabda 44, T. 61, 102,  
 114, 115.  
 saddâv. çabdaya<sup>0</sup>, "ei 21, 56, 63,  
 99; "imti 65; "eha 64; "ittâ  
 21, 56, 63; "iya 66.  
 saddhim sârdham 13, 61, 72,  
 104.  
 samta çânta 118.  
 samta çrânta 60.  
 samta sat 90, 91, 112.  
 samtâṇa samtâna 79 v. l.  
 samti çânti, "giha 89.  
 Samti n. pr. 189.  
 Samtiseniya n. pr. Th. 10, 11.  
 samtiya satka (pradatta) 108.  
 samtharijja samstaret S. 21.  
 samḍaṇa syandana S. 11.  
 samḍiṭṭha samḍishṭa 30.  
 samḍhi id. "giha 89.  
 samḍhipâla id. 61.  
 sannikâsa samnikâça T. 45.  
 sannikkhitta samnikshipta 89.  
 samninâya samninâda 115.  
 samniyaṭṭa samnivṛitta, "câri  
 S. 27.  
 samnivâya samnipâta 97.

samnivâi samnipâtin 138.  
 sannivesa samniveça 89.  
 sannisanna samnishaṇṇa 16.  
 sanha (ṇh) çlâkshnya 36.  
 sappamâṇa sarpaṇa (ullasat)  
 42.  
 sappi sarpin 96.  
 sappi sarpi S. 17.  
 s'abbhimtara sâbhyantara 100.  
 sabhâ id. 14, 89, 122, 123, 147.  
 sama id. 32, 36, 44, 119.  
 samaicchamâṇa samatikrâ-  
 mat 115.  
 samaga samaka 102, 115.  
 samaṇa çramaṇa 114, 130, 134,  
 Th. 1. 13, 61, 64, S. 6, 7.  
 Samaṇa epithet of Mahâvîra  
 1, 2, 3 etc.  
 samaṇi çramaṇi S. 64.  
 samaṇugammamâṇa sama-  
 nugamyamâna 113.  
 samaṇovâsaga çramaṇopâ-  
 saka 136; fem. "iyâ 137.  
 samatta samasta Th. 2.  
 samatta samâpta 110.  
 samantâ samantât S. 9—13.  
 samappabha samaprabha 36,  
 44.  
 samaya id. 2, 4 etc., 118.  
 samâ id. 2, 147.  
 samâgama id. 41.  
 samâgaya samâgata 33.  
 samâṇa sat 27, 60, 65, 66, 68,  
 105; fem. "i 5, 99.  
 samâṇa samâna 34, 119, S. 45.  
 samâhaḍijjâ samâharet S. 29.  
 samiyasamita (samyakpravṛitta)  
 118, S. 53, 54.  
 Samiya n. pr. Th. 11.  
 samugghâya samudghâta 27,  
 28, 124 v. l.  
 samujjala samujjala 44.  
 samujjâya samudyâta 124, 147.  
 samudaya id. 34, 36, 42, 90,  
 102, 115.  
 samudda samudra 28, 38, 142,  
 222.

Samuddavijaya n. pr. 171.  
 samuppajj. samut + V pad. <sup>0</sup>ai  
 19; <sup>0</sup>ijjâ S. 59; <sup>0</sup>ittâ 16, 90, 93.  
 samuppanna samutpanna 1,  
 2, 93, 120. 132.  
 samullasaṇṭa samullasat 38.  
 samussasiya samucchvasita 5;  
<sup>0</sup>ûsa<sup>0</sup> 8.  
 samûha id. 40, 44.  
 samohaṇṇâi samuddhati, 2 ttâ  
 27, 28.  
 sampautta samprayukta S. 61.  
 sampañaddiya sampañâ-  
 dîta T.  
 sampatta samprâpta 16, 104.  
 sampatti id. or samprâpti 107.  
 sampadhûmiya sampradhû-  
 mita S. 2.  
 sampanna id. 108, Th. 13.  
 sampamajjiya sampramrîjya  
 S. 21, 36.  
 sampayâ sampad 134—145.  
 samparivuḍa samparivṛita 61.  
 Sāmpaliya n. pr. Th. 12, 13.  
 sāmṣaliyaṃka samparyāṅka  
 147, 227.  
 sampâviukâma samprâptu-  
 kâma 16.  
 sampucchaṇṇâ sampraṇa S.  
 59.  
 sampunna (ṇṇ) sampûrṇa 44,  
 95, S. 25.  
 sampehei samprekshate, 2 ttâ  
 21.  
 sambaddha id. 55.  
 sambandha id. 43.  
 sambandhi sambandhin 104,  
 105.  
 sambâhâ samvâha 89. see notes.  
 sambukkâvaṭṭa çambûkâ-  
 varta S. 45.  
 sambuddha id. 16.  
 sambuya samvrita 32, 61 v. l.  
 sambhaṇṭa sambhrāṇṭa<sup>0</sup> 88.  
 sambhama sambhrana 15, 115.  
 Sambhava n. pr. 202.  
 sambhinna id. (sambûrṇa) 140.

Sambhûyavijaya n. pr. Th.  
 4, 5.  
 sammam samyak 13, 83, 87,  
 117, S. 63.  
 sammajjiya sammârjita 57,  
 100.  
 sammatṭha sammrishṭa 100.  
 sammatta samyaktva Th. 13.  
 sammaya sammata S. 19.  
 sammân<sup>0</sup> sam mânaya<sup>0</sup>, <sup>0</sup>eti 83;  
<sup>0</sup>imti 105; <sup>0</sup>ittâ 83, 105; <sup>0</sup>iya  
 68, 95.  
 sammuiyâ samuditâ 108.  
 sammui sammud ? (çobhanâ  
 mati) S. 59.  
 sammeya name of a mountain  
 168.  
 saya çata 14, 61, 63, 103,  
 136—145 etc., Th. 1.  
 saya sva(ka) 66, 88.  
 sayai çete 95.  
 sayam svayam 16, 207.  
 sayana çayana 32, 46, 95.  
 sayana svajana 104, 105.  
 sayañijja çayaniya 3, 5, 6,  
 31, 32, 47.  
 sayaya satatam 39.  
 sayala sakala 44, 111.  
 sayavatta çatapattra T.  
 sara çara 38.  
 sara saras. pauma<sup>0</sup> 4, 32, 42.  
 saraṇa çaraṇa 16.  
 sarabha çarabha 44.  
 saraya çarad 43, 118.  
 sararuha saroruha (or sarorha)  
 42.  
 sarasa id. 37, 61, 100.  
 sarisa sadriça 35, 36, 39, 40,  
 43, 59; <sup>0</sup>i 5, 87.  
 sarîra çarîra 2, 9, 51, 66, 79,  
 104.  
 salila id. 42, 43, 118.  
 salla çalya 118.  
 savva sarva 1, 33, 37, 41,  
 46 etc. <sup>0</sup>darisi 16, 121.  
 savva sarvatas 34, 41, S.  
 9—13.



savvaṭṭhasiddha name of a  
muhūrta 124; name of a vi-  
māna 206.

savvattu sarvaṛtu 95.

savvanu (uṇ) sarvajña 16,  
121.

sasaṅka çaṇṇka 33, 35.

sasi çaṇṇ 4, 9, 32, 38, 61, 79.

sasiniddha saṃsnigdha or sa-  
snigdha S. 42.

sassiriya saṅrika 3, 6, 9 etc.

saha id., "saṃbaṇḍha 43; "sa-  
mmuiyā 108.

"saha id. 108.

sahai sahate 117.

sahakāra id. 37.

sahasā id. S. 29.

sahassa sahasra 14, 39, 44, T.

115 etc.; "akkha "aksha 14;

"patta "pattra 42 or "vatta T.;

"rassi "raṇṇi 59.

sāi svāti 1; 124, 147.

sāijjiyā S. 60; see notes.

sāima svādimaṇ 104.

sāgara id. 4, 33, 35, T. 92,

118, Th. 13.

sāgarovama sāgaropama 2.

150, 171, 191—203, 206.

sāḍiya ṇāṭaka, ega<sup>0</sup> 15.

sābhāviya svābhāvika 8.

sāmaṇṭa id. 63, 106, 120.

sāmanṇa ṇāṇa 147, 227,

S. 59.

sāmaveya sāmaveda 10.

Sāmāga n. pr. 120.

sāmāṇiya sāmānika 14.

sāmi svāmin 49, 58.

sāmitta svāmīṭṭa 14.

"sāmiya svāmi(ka) 89.

sāya sāta 44.

sāyaṇa svādāna S. 26.

sāyara sāgara 43.

sāra id. 90, 91, 112, S. 59.

sāraya ṇāṇa 118.

sāraya sāraka (or smāraka) 10.

sārasa id. 42.

sārahi sārathi 16.

sāla id. 120.

sālā ṇāṇa 60, 62, 102.

sāliṅgaṇa vaṭṭiya sāliṅga-  
vartaka 32.

sālisaya sādriṇa(ka) 32.

sāvaijja ("ejja) svāpateya 90,  
91, 106, 112.

Sāvaitthiyā name of a ṇāṇa  
Th. 8

sāvāṇa ṇāṇa 168, 172.

Sāvattthī name of a town, ṇā-  
vastī 122.

sāvaya ("ya) ṇāṇa S. 64.

sāviyā ṇāṇa S. 64.

sāsaga sasyaka 45.

sāhai sādhyati (kathayati) 207.

sāhaga sādhaṇa Th. 13.

sāhaṭṭu saṃhṭiya 15.

sāhar. saṃ + / hrī. "ai 15, 28;

"āhi 26; "ijjissāmi 29, "ittā

15, 26; "ijjamāṇa 29; "iya 1,

29—32, 89, 90; "āvittae inf.

caus. 21.

sāhassī sāhasrī 14, 134—

137 etc.

sāhassiya sāhasrika 103.

sāhassīya sāhasrī(ka) 29.

sāhā ṇāṇa Th. 4, 5 etc.

sāhāviya svābhāvika 50.

sāhiya sādhaṇa 117.

sāhu sādhu 1.

sikkhā ṇāṇa 10.

sikkhāṇa 10 see notes.

siggha ṇāṇa 28, 29.

siṅga ṇāṇa 34.

siṅghāḍaya ṇāṇa 89.

siṅghāṇa (nāsikamala) 118.

Sijjamaṇṇa n. pr. 109.

sijjā see sejjā.

sijjhamṭi sidhyante S. 63.

siṭṭhi (seṭṭhi) ṇāṇa 61.

siṇiddha snigdha S. 42, see sa<sup>0</sup>.

siṇeha sneha S. 43—45.

sikta sikta 57, 100.

sittha siktha a<sup>0</sup>, sa<sup>0</sup> S. 25.

siddha id. 1, 124, 144, 147.

siddha name of a thova 124.

- Siddhattha Siddhârtha 21,  
 26, 28 etc. 108.  
 siddhatthaya siddhârthaka  
 63, 66.  
 siddhatthavaṇa name of a  
 park 211.  
 siddhi id. 16, 114, Th. 2.  
 sippa çilpa 211.  
 siyâ syât S. 26, 57, 58. =  
 kadâcit S. 18.  
 siraya çiraska 61; = çiroja  
 S. 57.  
 sirasâ Inst. çirasâ Th. 13,  
 vattaṃ vyâptam 5, 12, 15 etc.  
 Sirî Çrî 43.  
 sirî çrî 35, siri 41, 42, 43.  
 Sirigutta n. pr. Th. 6.  
 Siriḍḍha n. pr. Th. 6.  
 siriya çrî(ka) T.  
 Sirihara n. pr. 160.  
 sirîsa çirîsha 37.  
 silâ çilâ, "a 90, 91, 112.  
 siliṭṭha çlishṭa, su<sup>o</sup> 35, T., 61.  
 siva çiva 3, 5, 6, 9, 16, 31,  
 34, 40, Th. 13.  
 Sivabhûi n. pr. Th. 12, 13.  
 Sivâ n. pr. 171.  
 siviya çivikâ 157, (<sup>o</sup>bi<sup>o</sup>) 211.  
 sihara çikhara 36, 168.  
 sihâ çikhâ S. 43.  
 sihi çikhin 4, 32, 46.  
 siya çita 39, 95.  
 Sîyala n. pr. 195—203.  
 siyâ çivikâ 113, 116, 157.  
 sîla çila Th. 13, S. 53, 54.  
 sîsa çishya Th. 6, S. 4, 5.  
 sîha simha 4, 16, 33, 35, 40 T.  
 Sîha n. pr. Th. 12, 13.  
 Sîhagiri n. pr. Th. 4, 10, 11.  
 sîhâsaṇa simphâsana 14, 15,  
 16, 29, 57.  
 su<sup>o</sup> Prefix su.  
 sui çuci 61, 100, 105; "a 104.  
 suiya çuci v. l.  
 sukaya sukṛita 61, 100.  
 sukumâla see kumâla.  
 sukka çukla 114.  
 sukka çushka 95.  
 sukkila (<sup>o</sup>illa) çukla 40 S.  
 44, 45.  
 sukkha (so<sup>o</sup>) saukhya 9, 14, 79.  
 sugaṃdha id. 60, 100.  
 sucariya sucarita 120.  
 suṭṭhiya sushṭhita Th. 13.  
 Suṭṭhiya n. pr. Th. 4, 6, 9, 10.  
 Suṇaṃdâ n. pr. 164.  
 suṇimmiya sunirmita T.  
 sutta supta 3, 6, 31, 32.  
 sutta sūtra Th. 13, S. 63, 64.  
 suddhaya sūtraka 36, 61.  
 Sudaṃsaṇâ n. pr. 109; name  
 of a palanquin 211.  
 suddha çuddha 2, 34, 61, 66,  
 96, 104, 118, 120.  
 suddhamta çuddhânta 39 v. l.  
 suddhappa çuddhâtman 66.  
 suddhaviyaḍa ushṇajala, see  
 notes S. 25.  
 suṃdara id. 9, 34, 36, 79.  
 sunna çūnya 89.  
 Sunnapattiyâ name of a çâkhâ  
 Th. 7.  
 Supâsa n. pr. 109; n. pr. 198.  
 Suppaḍibuddha n. pr. Th.  
 4, 6, 9, 10.  
 subha çubha 28, 33, 38, 41,  
 46.  
 Subha n. pr. 160.  
 subhaga çubha 36; (a jewel) 27.  
 Subhaddâ n. pr. 217.  
 Sumai n. pr. 200.  
 Sumaṇabhadda n. pr. Th. 5.  
 sumiṇa svapna 3, 5, 9, 13, T.  
 47—50 etc.  
 suya çuka 59.  
 sura id. 14, 15, 44.  
 suratta surakta 59.  
 surabhi (<sup>o</sup>hi) id. 15, 32, 37,  
 T. 61, 100. "tara 42.  
 Sulasâ n. pr. 137.  
 suvanṇa (ṇṇ) suvaṇṇa 61, 90,  
 91, 98, 112.  
 suviṇa svapna 46, T. 64, 65,  
 66, 68, 74, 207.

suvvaṇṇa name of a day 113, 120.  
 Suvvaṇṇa n. pr. 163.  
 Suvvaṇṇa name of a gotra Th.  
 12, 13.  
 suvvaṇṇaggaṇi name of a day 124.  
 susamā id. 2 dussama<sup>o</sup> 2, 147.  
 susāṇa cmaṇa 89.  
 suha sukha 39, 60, 61, 63, 95,  
 119. suhāsaṇa 5, 48, 104.  
 Suhatthi n. pr. Th. 4, 6.  
 suhamma name of a vadim-  
 saga 14.  
 Suhamma n. pr. Th. 1, 2, 3.  
 suhaya suhuta 118.  
 suhuma sūkshma 27, 35, S.  
 44, 45.  
 sūmāla sukumāra 110.  
 sūra cūra 52.  
 sūra sūrya 39, 44, 59, 104, 118.  
 sūrimagaṇa ? T.  
 sūriya sūrya S. 36.  
 sūva sūpa S. 33—35.  
 se sa 9, 51, 80, 119; asya S.  
 33—35 se kappai S. 11 etc.;  
 = atha 133. Th. 6—9.  
 seyya sekṭika (or sevaka) 89.  
 Sejjamaṇsa (Si<sup>o</sup>) 1) n. pr. 194,  
 2) n. pr. 216.  
 Sejjambhava n. pr. Th. 3.  
 sejjā (si<sup>o</sup>) cāyyā S. 53, 54.  
 Seṇā n. pr. Th. 5.  
 seṇāvai senāpati 61.  
 seṇāvacca senāpatya 14.  
 Seṇiya n. pr. Th. 11.  
 Seṇiyā aija<sup>o</sup>, name of a cākha  
 Th. 11.  
 seya cveṭa 44, T. 61, 63.  
 seyaṇ cveṭas 21.  
 sela caila 35, "giha 89; "sihara  
 36, 168.  
 sevijjamaṇa sevyamāna 42.  
 Sesavaṇi n. pr. 109.  
 sesa 2, 188 sqq.  
 seha cāiksha S. 59.  
 Soittiyā name of a cākha Th. 6.  
 sokkha saukhya 51.  
 soga coka 92, 95.

sogamdhya saugandhika 45.  
 soccā (su<sup>o</sup>) cṛutvā 8, 12, 50, 53.  
 soḍḍira (som<sup>o</sup>) cāṇḍira 118.  
 soṇi cṛoṇi 36.  
 soṇḍā cūṇḍā T.  
 sobhaga cōbhaka 38.  
 sobhamta cōbhamāna 36, 43.  
 sobhā cōbhā 36, 61.  
 sobhittā cōbhayitvā S. 63.  
 Soma n. pr. 160. n. pr. Th. 6.  
 soma saumya 9, 35, 38, 41,  
 43 etc.  
 somaṇasiya (ss) saumanasyita  
 5, 15, 50.  
 Somadatta n. pr. Th. 5.  
 Somabhūiya name of a kula  
 Th. 7.  
 Soratṭhiyā name of a cākha  
 Th. 9.  
 Soriyapura n. pr. 171.  
 solasa shoḍaṇ 161, 181, 192.  
 sovaciya sopacita 120.  
 sovira sauvira S. 25.  
 sosayanta cōshayat 38.  
 sosiya (sa+ūsiya ??) T.  
 sohaṇa cōdhana 100, 101.  
 sohamta cōbhamāna 34, 35.  
 sohamma name of a kalpa and  
 vadimsaga 14, 29.  
 sohā cōbhā 39, 41—44.  
 sohiya cōbhita 35.

h.

haṃsa id. kala<sup>o</sup> 42; rāya<sup>o</sup> 5.  
 haṃsagabbha haṃsagarbha (a  
 jewvel) 45.  
 haṭṭha hṛiṣṭa 5, 8, 15 etc. S. 17.  
 haḍa hṛita 31, 92.  
 hattha hasta 36, 115.  
 Hattha n. pr. Th. 13.  
 hatthi hastin T.  
 Hatthilijja name of a kula  
 Th. 7.  
 Hatthivāлага ("pāla "vāla)  
 n. pr. 122, 147.  
 hatth'uttarā uttaraphalguni. 1  
 2, 30, 96, 116.

- haṃtâ hatvâ 114.  
 haya hata 15, 53. see âhaya.  
 harataṇṇuṇṇa haratanu S. 45.  
 harâhi hara imp. 114.  
 Hariṇegamesi Hari-naigamaï-  
 shin 21, 27, 30.  
 hariya harita S. 44, 45, 55.  
 hariyâliyâ haritâlikâ (durvâ)  
 66.  
 Harivaṃsa Harivaṃsa 2, 18.  
 harisa harsha 5, 15, 46, 50.  
 haliyâ halikâ S. 45.  
 hallohaliyâ id. S. 45.  
 hav. √bhû. <sup>0</sup>ai 1, S. 15 v. l.,  
 16 v. l. <sup>0</sup>amti Th. 9.  
 havvam bhavyam ? (çighram)  
 132. S. 44.  
 hâra id. 15, 33, 35, 36, 61.  
 hâra dhârâ. vasu<sup>0</sup> 98.  
 Hâriyâyaṇa name of a gotra  
 Th. 1.  
 Hâriyamâlâgârî name of a  
 çâkhâ Th. 7.
- Hâlijja name of a kula Th. 7.  
 hâlidda hâridra S. 44, 45.  
 hâsa hâsya or harsha 118.  
 hiṃgulūya hiṃgulaka 59.  
 hima id. 39.  
 himaya hima(ka) S. 45.  
 Himavaṃta Himavat 36.  
 hiya bita 95, 111, 211.  
 hiya see hiyaya 42 v. l.  
 hiyaya hṛidaya 5, 8, 38, 47.  
 hiraṇṇa (nn) hiraṇṇa 90, 91,  
 98, 112.  
 huḍukka id. 102.  
 huyâsaṇa hutâçana 118.  
 heuya hetu(ka) S. 64.  
 hema id. 14.  
 hemanta id. 113, 157, 212,  
 227, S. 55.  
 hemantiya hemantika 119.  
 ho. √bhû. <sup>0</sup>i Th. 8; <sup>0</sup>amti Th. 7;  
<sup>0</sup>u 107. S. 18; <sup>0</sup>tthâ 1, 3, 97,  
 112, 134—146; <sup>0</sup>yavva (<sup>0</sup>ivva)  
 S. 57, 59; <sup>0</sup>ttae S. 53.

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## Additions and Corrections.

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page 9 line 27 for Ṭika read Ṭikâ.

„ 13 in the note v. 4 for thâṇaṃ read thâṇam.

„ 21 add: It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prâkrit. I thought it preferable in a first edition of a Jaina book to show how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always *ṇṇ* or *nn*. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.

„ 25 line 34 add: and contains 3040 granthas after 1307 AD.

„ 29 line 33 add: The MSS. of the Kalpasûtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.

„ 30 add: For the Digambara legends about Bhadrabâhu see Lewis Rice: Bhadra Bâhu and Çravaṇa Belgôla. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabâhu is made the leader of an emigration from Northern India. Amongst his disciples is Candragupta-king of Pâṭaliputra, who had received *dîkshâ*.

„ 34 note 5,8 for EHM read CHM.

„ 36 line 4 add icchiya paḍicchiyam eyaṃ, Devâṇuppiyâ! after Devâṇuppiyâ!

„ 36 „ 17 for tâyattisagâṇaṃ read tâyattisagâṇam.

„ 36 „ 23 „ seṇâvaccam read seṇâvaccam.

„ 39 „ 18 and 21 for jaṇ naṃ read jaṇ ṇaṃ.

„ 40 „ 17 for vînaṇaṃ read viṇaṇaṃ.

„ 40 „ 19 „ parinikkhamai read paḍinikkhamai.

„ 40 note 27,12 for paḍi° CH, °eiA read parinikkhamei A.

„ 41 line 2 for tti read ti.

„ 41 „ 12 „ bhûe read bblûe.

„ 42 „ 12 „ bhûṇi „ bhûmi.

„ 42 „ 30 „ ūsiya „ ūsiya.

„ 43 „ 4 „ payarâireya read payarâirega.

„ 43 „ 28 „ eamikara „ eāmikara.

„ 43 „ 30 „ tanuya „ taṇuya.

page 44 line 7 for lambhanta read lambanta.

„ 44 „ 14 „ dasa-disão „ dasa disão.

„ 44 „ 25 „ pâyachim „ pâyachim<sup>12</sup>.

„ 44 „ 25 „ cârû „ câru.

„ 46 „ 23 „ apuppainnam read apupainnam and add u note: apu-  
paimtam B.

„ 47 „ 26 „ sassiriyahim read sassiriyâhim.

„ 50 „ 5 „ nâpa read nâpâ.

„ 50 „ 19 „ naddha<sup>47</sup> read naddha.

„ 51 „ 8 „ rayana bhatti read rayana-bhatti

„ 54 „ 16 „ avilambhiyâc read avilambiyâc

„ 54 „ 21 and 22 for samiyâim read sâmiyâim.

„ 55 „ 3 for anteurenam read amteurenam

„ 58 „ 9 „ jûic read juic.

„ 58 „ 25 „ sainam read sâinam.

„ 61 note 113,11 dele sayâhim C

„ 62 line 4 add gandha-vattha after puppha

„ 62 „ 17 for jâra read jâva.

„ 63 „ 14 „ aranne read aranne.

„ 63 „ 15 „ ânâ-pâque read ânâpâque

„ 64 „ 11 „ thim read thim.

„ note 122,1 add A after 91<sup>o</sup>

„ 70 line 19 for aparâjijyâo read aparâjijyâo.

„ 74 „ 2 „ Mârudevie read Marudevie

„ 75 „ 4 „ râimânam read râimânam

„ 77 „ 24 „ avaceçjâ „ . âvaceçjâ

„ 79 note 6,15 „ Kumdhari „ Kumadhâri

„ 87 line 3 „ ahûlandam „ ahûlandam

„ 88 „ 34 „ parinimic - . aparinimic read parimic aparimic.

„ 104 „ 21 add Hem. IV, 78. after redolent

„ 105 „ 13 „ rūpam after devatânâ

„ 105 „ 24 „ 37) before gumagumâyamâna

„ 107 „ 11 for viravalayam read viravalayâm

„ 112 „ 41 „ kâstâ<sup>o</sup> read kâsthâ





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